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Values in Teacher Education

Developing professional knowledge through engaging with
trainee teachers' personal moral and political values in the
context of standards-based teacher education

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Submitted in partial fulfilment of the requirements for the degree

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Biographical introduction to the author and abstract

Between 1989 -1997 I was head of the Religious Education department in a comprehensive school and mentored trainee teachers throughout that period. This meant that I was involved in the initial implementation of the first set of Teaching Standards set out in Circular 9/92 (DFE, 1992). As I progressed in the mentoring role I became increasingly aware of the challenge of meeting trainee's training needs through a standards-based approach. In particular, I was aware of the importance of the role of the mentor in helping trainees to realise their personal values and motivations through their developing classroom practice. In researching my role for a research paper (Mead 1996) I reached the conclusion that the mentor's self-understanding and their dialogic skills seemed to me to be crucial in developing the relationship between trainees' personal moral and political values within their classroom practice, thereby contributing to a fusion of the moral and the instrumental within a standards-based framework.

From 1997 until the present I have held a number of positions in the Department of Education at Oxford Brookes University, including Religious Education course leader, PGCE secondary course leader and head of the department of professional and leadership education. I am currently an associate School Direct university tutor. In these roles I have been fully immersed in the implementation of the 2002, 2007 and 2012 Teaching Standards for qualified teacher status, working closely with secondary and primary trainee teachers. The 2002 set of standards (Teacher Training Agency 2002) represented a landmark in that they introduced explicit professional values and this provided me with the impetus to continue to address those concerns which had emerged in my school mentor experience. It was through accumulated detailed knowledge and first-hand experience that I was increasingly able to interpret and make judgements about the impact of successive sets of prescribed teaching standards on the development of the relationship between trainees' personal moral and political values.

What I found emerging, then, is a sense of something of worth being at stake which has historical, political and professional implications and which is felt strongly enough by trainees and teacher educators to constitute an issue worthy of exploration. For me, as for many others who responded to my findings, the relationship between trainees' personal moral and political values lies at the heart of professional fulfilment and consequently, the development of effective professional knowledge and expertise. The strength of the cohesiveness of the overall argument developed across the papers lies in

my lived experience as the researcher who is also a practising teacher educator throughout the research period. Of particular importance here is both the immediacy and evolving nature of the research, as I respond personally and professionally to successive external measures affecting trainee teacher development. My overall aim has been to make sense of these experiences over more than thirteen years of professional experience. The outcome of this project is a set of claims which challenge key instrumentalist and positivistic features within expanding school-based teacher education, particularly in relation to trainee *autonomy* and *identity* and which, as I argue, have implications for re-defining *process*, *pedagogy* and *provision*.

Values in Teacher Education

Chapter One Positionality

The Research Context

Over the past fifteen years in my role as a teacher educator there has been the emerging conflict between trainee self-understanding and performativity, as measured by competency-based Teaching Standards, first introduced in 1992 (Department for Education (DFE) Circular 9/92). The introduction of standards in professional values in the 2002 set of Teaching Standards (Teacher Training Agency (TTA) 2002) gave me the impetus to frame my analysis of the relationship between trainee teachers' personal moral and political values within 'a process vs competence debate', which, I argued might 'provide the opportunity to put human development back into the heart of teacher education' (Mead 2003, p.37). A key question emerging from this analysis and ever present in my daily work has been concerned with the extent to which trainee teachers' moral and political values and the instrumental nature of their training might be reconciled in aspects of teacher education and in the development of professional knowledge, recommendations about which are to be found in the discussion sections of the papers. There are, then, two interrelated elements of the research question which the selected papers address: how might the dynamic relationship between trainee teachers' personal moral and political values be developed in standards-based teacher education and what contribution might this relationship make to the development of a critical and strategic professional knowledge within which the moral and the instrumental are fused? This key question framed by the ongoing process versus competency debate in teacher education constitutes the research question addressed by the selected papers.

In the background literature to the 2003 paper I drew on Nias (1989), Tann (1993) and Fish (1996) who established the significance of the personal/professional dynamic in response to increasing measurement and performativity within teacher development. Nias, drawing on longitudinal data, has given insights into how the attitudes and actions of each teacher are rooted in his/her ways of perceiving the world (1989, p.156). Tann, writing a year after the first set of Teaching Standards, recognized that what Nias claimed must be addressed in initial teacher education, arguing that trainees come to

their training with personal theories about education which they have difficulty in articulating across the personal-professional divide.

Much work on the impact of performativity on teachers' personal and professional lives and personal practical theory has subsequently built on the work of Niess, Tann and Fish (Day *et al* (2007); Goodson (2007), Troman and Raggall (2008) and Stenberg (2010). A fundamental theme running through these researchers' work is the disconnect between the teacher's personal moral decision-making and their professional judgements in the classroom. Goodson (2007) concludes that: 'the personal missions that people bring to their employment are largely frustrated in the micro-managed and re-regulated regimes of the public sector' (p.131). By contrast, I visited Stenberg at Helsinki University's Vikki Teacher Training School and found her analysis of the relationship between teachers' personal moral and political values within the less instrumental culture of Finnish education particularly helpful. Stenberg (2010) argues that the development of trainee teachers' pedagogical values will build on existing self-knowledge, informed by their moral, political, social and global values: 'Self-knowledge enables teachers to recognise what, how and why they act and teach the way they do' (p.331). Stenberg calls this pedagogical values system a personal practical theory which is 'based on experiences, values, beliefs and understanding and works as a lens through which the teacher interprets situations in the classroom' (p.339). I am given hope by Stenberg's more organic model of personal and professional knowledge which seems to fuse teachers' value-judgements with technical skill and which I try to develop as a response to the instrumental policy approach of Every Child Matters in my 2011 paper. Instrumentalism's erosion of what Troman and Raggall (2008) call the 'grand narratives of modernity such as crusading moral purposes' may have 'elided into the softer, late modern and ambiguous narrative of 'making a difference' (p.97). Never-the-less, teacher educators can work to preserve and nurture the integrity of the phronetic relationship between moral decision-making and political action within the practice of trainee and developing teachers.

Much work has also been done on the origins of teacher performativity through the all-pervasive influence of neo-liberal values in education since the eighties and nineties (Giddens 1991; Ball 1994; Apple 2001). The increasing marketisation of education with its attendant political, economic and global ideologies, although not the focus of the selected papers, is a consistent factor in the struggle to preserve and nurture the

relationship between the moral and political, especially within the formation of trainee teachers who need to build resilience. Implied is a clash of values which I considered to be part and parcel of what trainees would inevitably experience and therefore would be implicit within the empirical data collected across the papers. Apple (2001) sums up what is a significant threat to the moral and political integrity of the teacher which is the commodification of pupils and teachers:

The coupling of markets with the demand for and publication of performance indicators such as exam league tables in England has meant that schools are increasingly looking for ways to attract 'motivated' parents with 'able' children. In this way schools are able to enhance their relative position in local systems of competition. The corollary to this is the need to recruit the 'best' and 'most academically talented teachers' to secure the school's relational position' (p.413).

The commodification of education has led to what Ball (2003) calls 'the terrors of performativity' which challenge or displace teachers personal moral and political values:

A kind of values schizophrenia is experienced by individual teachers where commitment, judgement, and authenticity within practice are sacrificed for impression and performance. Teachers are no longer encouraged to have a rationale for practice, account of themselves in terms of a relationship to the meaningfulness of what they do, but are required to produce measurable and improving outputs and performances, what is important is what works (p.221-2).

I conclude my analysis of the reality of this professional context for individuals, as well as convey my conviction about its importance as a research focus, by citing one of Ball's research participants:

I never get the chance to think of my philosophy anymore, my beliefs. I know what I believe, but I never really put them into words anymore. Isn't your philosophy more important than how many people get their sums right? (Bronwyn) (p.222)

Finding a Way Forward

It seemed to me that an increasing competency-based model for initial teacher education would weaken the integral link between the moral formation of the trainee upon which the 'very special transactions between teacher and learner' are built' (Pring 1994, p.184)

and the actions of the teacher as citizen. In seeking to find ways forward to address this problem in my research, I have drawn on *phronesis* (practical wisdom), political values, curriculum and professional contexts. The contribution of each of these to the development of the selected papers will now be evaluated.

Phronesis

I have found Flyvbjerg's reassertion of the significance of *phronesis* (practical wisdom) in professional contexts particularly useful in terms of developing value-based analyses of the relationship between teachers' personal moral and political values. Flyvbjerg has championed *phronesis* in the face of 'the dominance of rule-based rationality over practical science which is a problem for the vast majority of professional education' (2001, p.24). He draws on Dreyfus (1986) who argues that this dominance tends to generate conscious, analytical division between problem, goal, plan, decision and action in the professional context. Flyvbjerg (2001) argues that in reality, although the general and universal need to be taken account of, complex moral decision-making by teachers leading to political action is more likely to be characterised by *phronesis*: intuitive, holistic and synchronetic processes which emerge in specific contexts and which are 'arrational' (p.23). Flyvbjerg (2001) provides support for my own concerns about the way in which the dominance of rule-based rationality has resulted in the technicist language of *techné* (skill) colonising contexts such as professional education, thereby obscuring processes of value-judgement with the language of production.

Within the field of Education both Pring (1994) and Carr (2000, 2007) provided me with the supporting analysis which I needed to begin to develop a critical case for recognition of the significance of the dynamic relationship between trainee's moral and political values in the face of increasing neo-liberal instrumentalism within teacher education. Both writers emphasise the phronetic relationship between moral decision-making and political action. Pring talks about teacher moral formation as a process involving caring for the curriculum because of its worth and not its utility, a concern for evidence and reasoned argument, a respect for alternative viewpoints, a search for understanding and the ability to use theory to interpret practice' (p.184). In the light of my own standards-based work with trainees, I wholeheartedly agreed with Pring's view that 'such values are precious, hard to come by and are easily lost' in an instrumental and technicist ethos (p.184).

I have found Carr helpful because he moves us from Pring's moral formation through the moral decision-making process, to action in the classroom. In his analysis Carr has provided me with a template within my research for evaluating the degree to which a dynamic relationship between trainee teachers' personal moral and political values is being developed in various teacher education contexts. For Carr (2003), moral formation provides the phronetic dispositions which, by their very nature, seek improvement for others. He argues that at the heart of this moral formation are 'interpersonal qualities of respect, care and trust rather than coercion and control' (p.30). On this basis Carr proceeds to the view that all aspects of teaching constitute a model of virtues as well as skills. At the heart of this model lie the challenges of moral and evaluative deliberations which characterise *phronesis*. By their very nature these moral deliberations result in actions which have consequences for the well-being of pupils and it is in this interdependency of thought and action that Carr demonstrates the dynamic relationship between the moral and the political: 'the idea of teaching involves that of making people better in some way which one can only suppose is at odds with spreading prejudice and intolerance' (p.33).

Carr's template has kept me firmly focused on the values education of the individual trainee teacher in a teacher education ethos heavily dominated by an instrumental *techné*. I have found that he has provided me with the exemplification of the tension between a phronetic process which is essentially about the human development of the trainee teacher and an instrumental *techné*. For example, he suggests that a trainee teacher's difficulties in creating a positive and inclusive classroom climate may be a defect of *phronesis* rather than *techné*, reflecting the teachers 'lack of authentic engagement with or ownership of what they are teaching' (2007, p381). What I think is crucial here for teacher educators employing teaching standards to make professional judgements, is that by ownership Carr means that the teacher does not model qualities of social justice merely as a *strategy* in order to improve classroom climate, but because they believe these qualities 'have value in and of themselves' (2007, p.382). Where there is a lack of ownership, possibly as a result of instrumental methods, then the dynamic link between the moral decision-making and the political action is denied and 'hence the individual's own reflection on the point and purpose of education and their part in it as a citizen' (p.381). Carr (2003) sums up the disconnect here as caused by encouraging young teachers to conceive of classroom discipline more in terms of managerial or

organisational skills than of such moral interrelational virtues or characteristics as care, trust-worthiness and respect:

Indeed, the erosion of appropriate morally grounded educational authority and discipline may be one casualty of some unfortunate modelling of teacher professionalism on inappropriate occupational comparisons from commerce or industry (p.23).

It is this application of *phronesis* to the teacher education context which has been able to inform both the analysis of the problem I have been wrestling with in the selected papers, and to some degree, the resolution of that problem indicated in research conclusions.

Resolution of the problem of the tension between the moral and the instrumental in teacher education emerges in the selected papers over a thirteen year period of writing. Evaluating now the general direction of the recommendations in the selected papers I would support the need for the crucial interrelationship between *phronesis* and *techné* in order to develop critical and strategic professional knowledge such as Carr is describing. This interrelationship is well articulated by Carr and Kemmis (1986) in their definition of critical and strategic professional knowledge. Such professional knowledge is described as strategic because ‘theory and practice are treated in a unified way as problematic, a relationship achieved through the moral disposition of *phronesis*’ (p.42). I have sought in the selected papers to highlight how opportunities for this problematizing process within teacher education can ‘reawaken the moral disposition of *phronesis*’ (Carr and Kemmis 1986) and engage the dynamic relationship between trainee teachers’ personal moral and political values.

Political Values

When looking back over thirteen years of writing, I am more able to evaluate why it was not sufficient to engage trainee teachers in discussion about their personal moral values disconnected from what I consider to be political action in the classroom. This awareness stems from a deepening understanding of the role of *phronesis* and how it serves *techné* so that personal moral decision-making impacts on socially just pedagogies. This was a challenging notion for trainees in a dominant instrumental and technicist environment and the papers reveal varying degrees of engagement. However, there is evidence that many trainee teachers had expectations that such engagement might be possible and data in the selected papers suggest disappointment about lack of

opportunities for this, leading to declining expectations. This reminds us of the validity of Carr's (2003) fundamental phronetic understanding of all aspects of teaching as constituting a model of virtues for the purpose of making people better in some way (p.33). Carr's view has already been exemplified that where there is a lack of ownership of the moral decision-making process, possibly as a result of instrumental methods, then the dynamic link between that process and political action is denied as is the individual's own reflection on the point and purpose of education and their part in it as a citizen.

The relationship between morality and politics which is being assumed here is that set out by Crick (1962) who argues that morality is the activity of politics itself:

At the individual and interpersonal level the more one is involved in relationships with others, the more conflicts of interest or of character and circumstance will arise. These conflicts, when personal, create the activity we call 'ethics' and such conflicts when public, create political activity' (Crick, 1962, p.20)

The Crick Report (Advisory Group on Citizenship 1998) was a significant landmark in setting out a participatory concept of citizenship which would engage both pupils and teachers in the decision-making process which lies at the heart of the dynamic relationship between personal moral and political values. As such, the report was influential in shaping my research and its subsequent critique has played a key part in informing my understanding of how the moral disposition of the teacher as citizen is influenced by political understanding. As Hargreaves (1994) states: 'political apathy spawns moral apathy' (p.33). The Crick Report, drawing on the work of Hargreaves sets out a dynamic relationship between the moral and political:

Civic education is more than civic virtues and decent behaviour. Since Aristotle it has been accepted as an inherently political concept that raises questions about the sort of society we live in, how it came to take its present form, the strengths and weaknesses of current political structures, and how improvements might be made' (p.10 para.2.6)

The report goes on to demonstrate the interdependence between the moral and the political in the context of social and moral responsibility: 'responsibility is an essential political as well as moral virtue for it implies a) care for others b) premeditation and calculation about what effect actions are likely to have on others and c) understanding and care for consequences'. (p.13, para.2.12). In setting out this integral relationship

between the moral and the political the report's intention is to recommend that pupils and teachers should 'reflect on and recognise values and dispositions which underlie their attitudes and actions as the moral and political woven together' (p.41, para 68.2). Although the Crick Report has been criticised for promoting a traditional top-down approach towards conceptions of politics (Faulks 2006; Leighton 2004; Moore 2002 and Cunningham and Lavalette 2004), there is, according to McLaughlin (2000) marked evidence throughout the report of the 'maximal' or active elements compared with the minimalist interpretations in an earlier attempt to introduce Citizenship Education into schools in 1991. The language used in the report to describe a dynamic relationship between the individual's personal moral and political values sits comfortably with *phronesis* and so has provided me with a helpful second model which can be applied to teacher formation. For example, the moral in isolation from the political in the form of doing social good or volunteering is described as not being 'a sufficient condition of full citizenship since *political* citizenship is important and must never be taken for granted' (p.10). For me, the key question for teacher education is how are trainee teachers nurtured as citizens who can exercise that dynamic relationship between personal moral decision-making and political action in the classroom. In the selected papers I took this issue into the subject areas in which I was involved as a teacher educator and then sought to broaden it out into wider professional contexts, both of which I now examine and evaluate.

Curriculum Contexts

It seemed to me that to fully realise their own and their pupils' potential as citizens, as defined by the Crick Report, teachers need to engage in *phronesis*. The selected papers take the philosophical and political models outlined above and apply them to Religious Education (RE), Personal, Social, Health and economic Education (PSHE in the research period, now PSHEe), Citizenship Education and Every Child Matters (ECM). How did this configuration of papers and subject areas come about? For the author who was a Religious Education specialist, the publication of the Crick Report opened up an interesting debate about the future relationship between Citizenship and Religious Education. At the time some Religious Education specialists and academics were sceptical about whether there could be any positive relationship between the two subject areas and the main aim should be to emphasise their distinctiveness. For example, Grimmit (2000) argued that 'Citizenship Education further undermines the educational

contribution that Religious Education is making and that this government, like the previous one, has little belief in Religious Education's personal and community value' (p.11). Watson (2004) sums up some of these concerns as arising from Citizenship Education 'being equated with a conformity to one-nation values, whereas Religious Education celebrates diversity and encourages dialogue' (p.268). She argues that Religious Education cannot be 'used by Citizenship as a means to deliver multicultural training for religious conflict resolution' because 'Religious education is more than just the problem of pluralism, it has a spiritual dimension which engages with the meaning and purpose of our lives' (p.168). By contrast, Jackson (2002) argues that Religious Education should make a vital and distinctive contribution to education for Citizenship (p.162), particularly because, as Ipgrave (2002) argues, Religious Education engages in dialogue with religious and cultural diversity, as well as enabling 'dialogue with life's great puzzles as a way of encouraging the reflective nature and moral seriousness needed to become a responsible citizen' (p.166).

My own approach in the earlier 2000 and 2001 papers was to look for common pedagogic skills across Citizenship and Religious Education which could actually enhance the teachers' ability to explore the moral dimension in both subjects, not disconnected from the life experience of their pupils. Both subjects would benefit from teachers able to capture the dynamic relationship between belief and action in the life of both the religious and non-religious citizen through the possibility of they and their pupils entering into dialogue as fellow citizens, rather than pupils as citizens in waiting being told about other people's beliefs (Mead 2000, 2001). In retrospect I fully acknowledge the concerns about the potentially coercive nature of Citizenship as a subject and have recognized this in my 2010 paper. However, as I stated in that paper, the interpretation and implementation of Citizenship Education by teachers and inspectors is more the issue, as also demonstrated by Jerome (2012b) and does not have to diminish the 'maximal' elements intended in the original Crick Report from which, as I have stated, I took some of the impetus for my understanding of the dynamic relationship between personal moral and political values. In exploring trainee and practising teachers' perceptions of common pedagogic skills, it became increasingly clear that much work needed to be done in teacher education on developing teachers' understanding of the relationship between their personal moral and political values.

Focusing on pedagogic skills seemed to me to be a way of engaging trainee teachers more used to *techné* than *phronesis* by working backwards from skills to values and in the process reawakening the dynamic relationship between teachers' personal moral and political values. Such skills or *techné*, need to be informed by those phronetic dispositions already discussed and as defined by Flyvbjerg (2001) and Carr (2003). Here then, was an attempt to address my research problem by developing a critical and strategic type of professional knowledge which fused the moral and the instrumental, the theoretical and the practical in the way recommended by Carr and Kemmis (1986). It was at this point that I began to articulate how a common pedagogic skills set could contribute to pupil and teacher growth towards spiritual and moral autonomy; this is because the latter are firmly located in the realm of Crick's political literacy, which involves an understanding of the values of the individual in relation to political and economic systems. Central to this growth is philosophical and moral reasoning which leads to phronetic action in the classroom. I argued, then, that for teachers, there are questions to engage with through professional dialogue such as 'what does being a citizen mean to me?' and 'do I feel that I am developing morally and spiritually as a citizen?' (Mead 2001, p.50) In their responses to the first question teachers tended to define being a citizen as *belonging* to a community, reflecting a more communitarian model of citizenship based on preserving freedoms within the local community, rather than the moral-political dynamic of Crick's version of civic republicanism. It has already been stated that Crick is quite explicit about the importance of the dynamic relationship between the moral and political literacy strands of his report and why the community strand is never going to be enough to fulfil political citizenship. Firstly, then, I believed that the data collected for the 2000 and 2001 papers demonstrated that the introduction of Citizenship had the potential to challenge teachers' and trainee teachers' self-understanding of the relationship between their moral and political values. Secondly, I believed that this self-understanding would have a bearing on their overall confidence to engage in common pedagogic skills in the subject areas of Religious Education, PSHE and Citizenship Education, as well as in the processes of making value-judgements within their wider work about the purposes of education.

Professional Contexts

The 2000 and 2001 papers provided the groundwork needed in order to address my research problem, resulting in a concern that the relationship between teachers' personal

moral and political values should be perceived beyond the three subject areas of Religious Education, Citizenship and PSHE. This is in response to a very strong tendency both within schools and teacher education programmes to compartmentalise according to curriculum, especially in a prescriptive and instrumental ethos. Secondly, I began to develop, in addition to secondary Religious Education, a primary teacher education dimension to my work which challenged me to consider the wider applicability of my research. The generalisability principle which I talk about in the introduction to my collected papers (Mead, 2013) begins with the case for a common skills set across the three subjects made in the 2000 and 2001 papers. As already explained, the argument for a common skills set challenged practitioners to exercise their phronetic dispositions by explicitly considering the relationship between their personal moral and political values in developing pupil spiritual and moral autonomy, an essentially inclusive and political activity. It was my intention, from the 2003 paper onwards, to work with the conviction based on the phronetic model that *all* trainee teachers, by the nature of their work, and regardless of subject area, need to be challenged to exercise their phronetic dispositions in the process of achieving equity, inclusion and social justice in the classroom.

As my work with primary trainee teachers in the areas of Religious Education and PSHE/Citizenship (PSHE/Ct.) developed, I was able to generalise some of the principles of the relationship between the moral and the political which, I believed, had a bearing on the general practice of the classroom teacher. Reynolds (2001) who I drew on in the 2004 paper was pursuing similar links:

The irony is that whilst pupils are introduced to citizenship aimed at promoting values at its foundation and linked to fostering in pupils the attitudes, evaluations and modes of acting compatible with inclusion, teaching standards for QTS are linked strictly to the development of the practical competence of teachers. Little attention is given to considering the value-laden foundational principles of practice (p.465).

Reynolds was able to articulate the relationship between the more general principles of equity, justice, inclusion and *phronesis*. First, the case is made for the teacher as the crucial influence in education for inclusion and the development of the inclusive school: 'it is his/her knowledge, beliefs and values that are brought to bear in creating an inclusive classroom' (p.466). Secondly, Reynolds argues that inclusion is not simply about equality

of opportunity. Drawing on Pring (1995) a more dynamic definition is developed which relates well to the challenge I began to set out in the 2000 and 2001 papers and which underpins subsequent papers. Pring's thesis underpinning *Closing the Gap: liberal education and vocational preparation* (1995) defines Education as intrinsically linked to ideas about social justice because it is intrinsically linked to ideas about the good of society in general. Reynolds goes on to argue that such a definition requires teachers to be actively engaged in trying to 'realise the rights of the individual, rather than simply providing a facilitative environment' (p.467). Inclusion, then demands a particular evaluative standpoint which is essentially phronetic: 'that we value others equally. Inclusion also demands that we act on those values' (Reynold p.468).

The position of my research in relation to teacher criticality and evaluation becomes clear in the light of Reynold's analysis and hence my persistence in making the case, as a teacher educator, for more criticality within teacher education. The selected papers focus, then on both university and school based training and teacher development contexts within which the degree of critical evaluation highlighted by Reynolds is examined. A positioning of a number of the papers in relation to the Government's performance-based standards agenda, already discussed, reflects my intention to respond to Reynold's challenge:

We need teachers who can interrogate their practice by examining the values they are revealing and matching their performance to a fuller range of criteria than those offered by the Teacher Training Agency (p.475).

I have found Kroll (2012) particularly helpful in analysing and evaluating what I sought to identify in responding to Reynold's challenge within my own research. In her response to my 2007 paper she articulates what I consider to be *phronesis* within the context of developing the capacity of trainee teachers to create inclusive classrooms. She argues that while students may express professional values that reflect a democratic, humane and equality oriented perspective, without examining how these values might be manifest in teaching they may not connect their stated values with their actions in the classroom. Her conclusion is that teacher education must include the explicit addressing of the development and implementation of professional values, or a disconnect between thought and action will continue to occur. (2012, p.79).

To address this potential disconnect between thought and action in her work with trainee teachers working in challenging contexts, Kroll draws on the work of Rogoff (1995). Rogoff describes teacher knowledge in a very similar way to Flyvbjerg's understanding of *phronesis* (2001) discussed earlier, as residing within an activity, as a local form of interaction or participation. Rogoff describes such knowledge as including 'practical wisdom' which, as Schram (2012) also suggests by using the expression 'bottom up' (p.17), is a process that changes or is reconstituted, rather than being something that is acquired from the outside' (Kroll 2012, p.21). Kroll believes that this process can be facilitated in teacher education through Rogoff's methods of 'participatory guidance and participatory appropriation' (p.99). Kroll's questions to her trainees moved beyond "what worked" or "didn't work" to those foundational questions about equity and inclusion: 'In what ways were all my students participating in this activity?' 'Did this activity leave anyone out? In what way?' (p.51). Kroll uses participatory appropriation to describe what Frank (2012) refers to as the 'relational and dialogical nature of *phronesis* which becomes visible at moments of confrontation' (p.64). Drawing on Rogoff, Kroll describes participatory appropriation as 'how trainees themselves change and develop through being part of the activity and with regard to the activity' (p.51). It is through participatory guidance and appropriation that Kroll believes that her trainees develop the moral authority to investigate what is best for their pupils' learning and development.

Kroll's implementation of a problematizing teacher education pedagogy such as that recommended by Carr and Kemmis (1986) has been particularly influential in helping me to evaluate my own research. What she has done is to explore in her own teacher education context ways of addressing my research question which could support the development of the relationship between teachers' personal moral and political values, thereby contributing to a greater unity between *phronesis* and *techne* in the development of a critical and strategic professional knowledge.

Conclusion

Relating These Ideas to the Published Work

In pursuit of answers to the two parts of my research question, the ways forward which I have explored in this chapter generate key themes which constitute the conceptual

framework for the grouping of the selected papers. A key theme at the heart of that conceptual framework is the nature of the impact of a dominant instrumental *techné* on the integral link between the moral development of trainees and their actions in the classroom as citizens who seek to make people better in some way. A second theme is concerned with the extent to which standards-based teacher education can develop phronetic dispositions which would enable *phronesis* to serve *techné* in learning to become a teacher. A third theme concerns whether or not opportunities to develop phronetic dispositions have the potential to transform an instrumental approach into a critical and strategic professional knowledge which is based on teacher ownership of the moral decision-making process. In the first selection of papers I explore these three themes through different primary teacher education contexts, focusing on the extent to which, within a predominantly instrumental and standards-based approach, trainees have opportunities to reflect on their values and so develop critical and strategic professional knowledge. In paper four I explore the same themes through a case study of a specific policy which is values-laden but which is implemented in an instrumental way so that trainees perceive it as being essentially about *techné*. In the final selection the themes are explored through critical moments in teacher education and development when a phronetic understanding of the relationship between teachers' moral and political values provides the professional understanding which can bring about change in a challenging context.

Values in Teacher Education

Chapter Two Methodology Overview

Introduction

The research focus in the selected papers requires methodological approaches which can address the two interrelated elements of the research question: how might the dynamic relationship between trainee teachers' personal moral and political values be developed in standards-based teacher education and what contribution might this relationship make to the development of a critical and strategic professional knowledge within which the moral and the instrumental are fused? Drawing on the ways forward in addressing the research question explored in chapter one, I will explain why the phronetic case study method provides insights into the approach taken, but then proceed to draw on the theory-testing case study method as providing a fuller illumination of the overall approach taken in the selected papers.

The value of Flyvbjerg's phronetic case study methodology

The contribution of Flyvbjerg's phronetic case study to understanding the methodological framework of the selected papers lies, essentially, in its focus on the moral disposition of the teacher to act rightly, truly, prudently and responsively to circumstances (Carr and Kemmis 1986, p.42). As such, the method makes it possible to capture the integral relationship between a teacher's personal moral and political values in their professional context, drawing on the relational, dialogical, the intuitive and context-bound. It is the contingent nature of *phronesis* in particular which enables the researcher to gain insights into the moral decision-making process and which makes a dynamic relationship between the personal and the political possible to interpret within the professional context. As Flyvbjerg (2001) argues, phronetic action is about value-judgements concerning what is good and bad for people in a particular context.

The phronetic case study is always focused on practical activity and practical knowledge within actual daily practice which constitutes the given field of interest. The researcher 'records what happened on such a day, in such a place, in such circumstances with the horizon of meaning being that of the individual practice' (Flyvbjerg 2001, p.134). In the

process of interpretation the researcher asks phronetic questions, such as who is gaining? Who is losing? How might policy and practice be improved? By definition, then, phronetic research is about values and, in particular, for Flyvbjerg (2001) about how instrumental-rationality might be balanced with values- rationality (pp130-40). This is not, then, a top-down natural science approach where theory precedes practice but a 'bottom-up' approach within which 'action-oriented knowledge is teased out from the context' (Flyvbjerg *et al* 2012, p.286). The researcher's exemplification of the relationship between personal moral and political values in their own work and in the work of those they observe 'grows out of their intimate familiarity with the contingencies and uncertainties of practice in contextualised settings with which they are extremely familiar' (Flyvbjerg 2001, p.17). It requires, then, the virtuoso skill of the researcher to provide understanding rather than prediction through their experience and judgement which enables them to recognise patterns. Caterino (2010) states that this is 'a matter of *phronesis*, that is the practice knowledge of a participant who learns to grasp patterns of life from the inside' (p.273). Flyvbjerg (2001) is right to argue that such insights have been denied by a rule-based rationality which first dominated the natural sciences and then the social sciences, thereby causing a problem for the vast majority of professional education (2001, p.24). This is particularly pertinent to gaining insights into the place of values within teacher education contexts which are currently dominated by the instrumentalism of teaching standards.

In addition to employing a phronetic methodology which enabled me to analyse the relationship between trainee teachers' personal moral and the political values, I needed a framework which would also allow me to explore and evaluate the extent to which that relationship could contribute to the development of a critical and strategic kind of professional knowledge which would help to resolve the tension between the moral and the instrumental in standards-based teacher education. In addressing my research question the selected papers have a common aim to promote the significance of the relationship between teachers' personal moral and political values for the development of critical and strategic professional knowledge. As argued in chapter one, such professional knowledge is achieved by the moral disposition of *phronesis* serving *techné*, resulting in a fusion of the moral and the instrumental. Carr and Kemmis (1986) observe the trend towards slipping into the language of *techné* to speak about the whole educational process:

‘when the language of *techné* is used to speak about *phronesis* the moral dimension of education is inadvertently suppressed and education becomes a purely technical matter – or some would say, a matter only of training or indoctrination’ (p.38).

Carr and Kemmis (1986) argue that the way in which this trend can be countered is by *phronesis* serving *techné* through problematizing. Methodologically, they give emphasis to the way in which the problematizing goes beyond being context-bound, suggesting that *phronesis* informs and guides a consciousness of teaching which is historical, social and political as well as personal, rooted in what affects the life chances of those involved and so that ‘every act of teaching and learning is problematic in a deeper sense than the craft or technical view can admit’ (p.39). Described like this, *techné* becomes theoretical wisdom which may contain truths or assertions sought from the outset of the moral problem-solving process, arrived at via *phronesis* and which can be shared beyond the specific context. If the selected papers have sought to promote this kind of critical and strategic professional knowledge what kind of case study model should be sought in addition to Flyvbjerg’s phronetic approach? How is the researcher to be positioned in relation to the case and how are truths or assertions arising from the case to be presented?

What is the most appropriate methodology for the selected papers?

Bassey (1999), Stake (1995) and Yin (1993) offer similar case study methodologies that might accommodate the twin concerns of the selected papers which are the role of *phronesis* to illuminate the case at the same time as promoting the interrelationship between the latter and *techné* beyond the case, thereby creating insights into a more critical version of *techné* as a fusion of the moral and the instrumental. For example, in his theory-testing case study method Bassey (1999) states that the richness of the lived experience of the singularity is chosen because it is expected in some way to be typical of something more general: the focus is on the issue rather than the case as such. Bassey claims that such a case study should have a worthwhile and convincing argument which can support ‘fuzzy generalisations’ that inform theoretical frameworks beyond the context.

Stake (1995) offers an instrumental case study method which is very similar to Bassey’s theory-testing method. Again the method is helpful to my purpose because it emphasises the importance of arriving at a relationship between *phronesis* and *techné*,

leading to a theoretical wisdom which contains certain truths or assertions which can be acknowledged beyond the context. By contrast, Stake talks about an ‘intrinsic’ case study which is entirely based on the need to know about a particular case. The instrumental case study, however, is concerned with ‘understanding something else: it accomplishes something other than understanding this particular teacher’ (p.3). *Phronesis* plays its part here because, as Stake says, issues are not simple and clean, but intricately wired to particular social, historical and especially personal contexts: ‘issues draw us toward observing, even teasing out the problems of the case, the conflicted outpourings, the complex backgrounds of human concern’ (p17). This fits closely to the phronetic analysis of teachers’ personal moral and political decision-making processes at the heart of the qualitative data in the selected papers.

Of particular relevance to the selected papers is Stake’s claims that such a case study helps us ‘expand upon the moment’ (p.17) and in a more historical light recognize the pervasive problems in human interaction. Here then is a way of demonstrating how *phronesis* is the vehicle which informs and guides the way to a theoretical wisdom which recognizes that something is wrong. In the cases explored in the selected papers this amounts to recognition of the disconnect between the moral disposition of the teacher and technicist modes of teacher education.

Finally, Yin’s (2014) explanatory case study method is helpful in emphasising a causal component which illuminates the interrelationship between *phronesis* and *techné*. According to Yin, the purpose of an explanatory case study is to explain how or why some condition came to be or how or why some sequence of events occurred or did not occur (p.238). A helpful feature of the methodology is Yin’s theory-building which captures the iterative nature of intuitive, phronetic analysis which builds a compelling theoretical explanation. As with Bassey’s and Stakes’s case studies, the explanatory case study begins with an initial theoretical statement or proposition. In Yin’s model this might consist of a presumed set of causal links against which each section of data analysis is compared and revised. As the case unfolds through sensitive analysis of the relational, the dialogical and the intuitive, the initial explanatory proposition is revised from the perspective of new intuitive insights and a compelling theoretical explanation can emerge which has the potential to deepen *techné* in other contexts which are not just other “like cases” (Yin 2014, p68). Such an approach can be found in the selected papers, where theoretical explanations, reaching beyond the case, are generated from

iterations of the causal relationship between teachers' beliefs and actions, as viewed from within different facets of a training context.

All three case study methods have the theoretical issue rather than the particular case as their focus. As such, this enables *phronesis* to serve *techné* in a problematizing process which generates new insights into how the teacher's moral disposition might be fused with craft and skill. This would seem to fit the purpose of the selected papers which is not only to understand but to promote the critical importance of the relationship between teachers' personal moral and political values for the development of a more critical and strategic professional knowledge. In particular, it is in the problematizing process which Carr and Kemmis (1986) consider to be at the heart of such professional knowledge, that we find the moral decision-making by the teacher which fuses *phronesis* as the moral disposition of the latter to act rightly, truly and prudently, with craft and skill, thereby transforming *techné* into a theoretical wisdom beyond the limits of the instrumental. It is the case, then, that in keeping with the adoption of a theory-testing type of methodology, the initial proposition to be tested which frames the selected papers is that in teacher education contexts a prevailing instrumentalism can put at risk the interdependence between *phronesis* and *techné*, resulting in the possibility of *techné* becoming a reductive form of professional knowledge. Essentially, then, a theory-testing type of case study methodology as offered by Bassey (1999), Stake (1995) and Yin (2014), is more appropriate than Flyvbjerg's phronetic model which is focused on the individual case rather than the issue and which asserts *phronesis* over *techné*, rather than the former in the service of the latter. However, the influence of Flyvbjerg's revival of *phronesis*, his assertion of its valid and distinctive role in social science research and his definition of the phronetic method and questioning is definitely present in the qualitative data analysis found in the selected papers.

The position of the researcher

First, in adopting a phronetic approach, particularly in relation to the first part of my research question, I needed to have the credentials of the researcher as insider. These, according to Flyvbjerg (2001), consist of an intimate familiarity with the contingencies and uncertainties of practice in my professional context, combined with the experience and professional judgement which enables me to recognize patterns in what I observe. Between 1989-1997 I was head of the Religious Education department in a comprehensive school and mentored trainee teachers throughout that period. This

meant that I was involved in the initial implementation of the first set of Teaching Standards set out in Circular 9/92 (DFE, 1992). As I progressed in the mentoring role I became increasingly aware of the challenge of meeting trainee's training needs through a standards-based approach. In particular, I was aware of the importance of the role of the mentor in helping trainees to realise their personal values and motivations through their developing classroom practice. In researching my role for a research paper (Mead 1996; Mead 2000), I reached the conclusion that the mentor's self-understanding and their dialogic skills seemed to me to be crucial in developing the relationship between trainees' personal moral and political values within their classroom practice, thereby contributing to a fusion of the moral and the instrumental within a standards-based framework. From 1997 until the present I have held a number of positions in the Department of Education at Oxford Brookes University, including Religious Education course leader, PGCE secondary course leader and head of the department of professional and leadership education. In these roles I have been fully immersed in the implementation of the 2002, 2007 and 2012 Teaching Standards for qualified teacher status, working closely with secondary and primary trainee teachers. The 2002 set of standards represented a landmark in that they introduced explicit professional values and this provided me with the impetus to continue to address those concerns which had emerged in my school mentor experience. Through detailed knowledge and first-hand experience I was increasingly able to interpret and make judgements about the impact of successive sets of prescribed teaching standards on the development of the relationship between trainees' personal moral and political values. By the time I had completed paper four in the selected papers on the impact of Every Child Matters (DFES 2004) on trainee secondary teachers' understanding of professional knowledge, I had reached a position which went beyond simply a phronetic understanding of my professional concern to one involving a wider consideration of the nature of the development of professional knowledge for trainee teachers. This led to a reconsideration of my research position as solely that of an insider.

The adoption of an issue-based case study approach which looks beyond the particular, combined with qualitative data analysis strongly influenced by the phronetic approach, raises the question about whether or not either of the traditional 'insider' and 'outsider' doctrines apply to my position as the researcher within the selected papers. The outsider doctrine is based on the belief that only the neutral outsider can achieve an objective account of human interaction because they possess the appropriate degree of distance

and detachment. By contrast the insider position is based on a belief that because the insider has been engaged in the experience which makes up the case group, they have the direct intuitive sensitivity that alone makes empathic understanding possible (Merton 1972). Frequently this polarisation of researcher position has led to an unhelpful preoccupation with whether or not the latter is too 'in' or too 'out'. There are those like Merton (1972) who, because of such disputes have reached the view that the dichotomy is unhelpful and that there are no overwhelming advantages to being either an insider or outsider. Others like Mercer (2007) and Simons (1996) have moved to the position that insider and outsider are most helpfully understood as 'being on a continuum rather than a dichotomy' (Mercer 2007, p.1).

The continuum model is illuminating for my purposes because it seems to be a way of capturing the complex relationship between the intuitive, relational and dialogical found in the context and the process of 'transforming the content of teacher consciousness explored into a public form so that it can be examined and shared' (Eisner 1993, p.7). In essence, this involves communicating truths about complex educational endeavours surrounding the relationship between *phronesis* and *techne* in teacher education through my own beliefs, values and lived experience as both the researcher and teacher educator. The movement on the continuum is between my daily immersion in the role of teacher educator and a pulling back to articulate what can be shared insights. The nuanced nature of this task which the continuum model captures so well is likened to that of the artist by McDonald and Walker (1975) who describe the case study as 'the way of the artist who achieves greatness when, through the portrayal of a single instance, he communicates enduring truths about the human condition' (p.3). Kemmis (1980) also takes up the artist analogy emphasising how the 'indeterminacy of the case study needs preserving and the dialectical processes of its construction' which reflects that the researcher is not 'an automaton shorn of human interests and programmed to execute a design devoid of socio-political consequences' (pp119-20). For Simons (1996) the artistic approach is actually the positive outcome of the paradox of being both insider and outsider:

Paradox for me is the point of case study. Living with paradox is crucial for understanding. The tension between the study of the unique and the need to generalise is necessary to reveal both the unique and the universal and the unity of that understanding. to live with ambiguity, to challenge certainty, to creatively encounter, is to arrive, eventually at 'seeing' anew (pp237-8).

How does this paradox work in the selected papers? The case studies are concerned with the issue of understanding and promoting the critical importance of *phronesis*, in the form of teachers' personal and political decision-making, for the transformation of *techné* beyond the limits of craft. As Stake (1995) states, case study method is subjective, 'relying heavily on the researcher's previous experience and their sense of the worth of things' (p.135). In my case cumulative experience of increasingly instrumental teacher education arising from an all-pervasive prescriptivism has challenged my sense of the worth of values in teacher education. As Kemmis (1980) states, this sense is not arrived at simply through a process 'of thought going out to embrace its object' but through what he describes as the active and interventive (p.119) and what Stake describes as 'personal, situational and intricate' (p.135). My position on the insider – outsider continuum at this stage has to be closer to the former, reflecting the credibility and rapport I have with my subject and my 'appreciation of the full complexity of the social world at hand' (Mercer, 2007, p.7.) Of course there are considerable risks with the subjectivities of the situation which Mercer highlights, such as my commitment to my PGCE students which 'would not allow total detachment from their interests' (p.10). On the other hand, in the spirit of Simon's (1996) paradox, I have found, for example, that the interviewing process can become 'less a conduit of information from informants to researchers and more a sea swell of meaning making in which researchers connect their own experience to others' (Mercer, 2007, p.10).

This shift in the relationship between researcher and participants is at the heart of narrative inquiry, a method which can be drawn upon here to illuminate what it is like to occupy the insider-outsider position. Clandinin and Connolly (2000) describe narrative inquiry as occupying a metaphorical three-dimensional space consisting of the personal and social (interaction), past, present and future (continuity) and place (situation) (p.50). As researcher and teacher educator, I occupy this space with my trainees and together we experience simultaneously what Clandinin and Connolly call the four directions of interaction: inward to our feelings, beliefs and values and outward to the challenges of the specific training situation and backwards and forwards along the continuum of our past, present and future experiences which inform our understanding of that situation. This is essentially an autobiographical experience for researcher and participants, the former being 'part of the narrative unfolding, complicit in the world being studied and therefore needing to remake themselves as well as offer up researcher understandings

that could lead to a better world (Clandinin & Connolly 2000, p.61). I would argue that this 'remaking' process for all participants provides rich narrative data which contributes significantly to theory-testing case study generalizability, the subject of the next section.

A brief exemplification of some of the features of narrative inquiry in paper five would help to further illuminate what it is like to occupy the insider-outsider position. As I sat in my office interviewing three of my Black African trainees about the challenges they were encountering in their training, the three-dimensional space of narrative inquiry emerged from the relational context: in hindsight I feel that I could not have made this happen in Kemmis's (1980) sense of 'thought going out to meet its object' (p.119). The four directions of interaction were experienced as we explored deep feelings about the value of education and the guiding and spiritual role of teachers in their African upbringing. What was particularly profound was the trainees' deep-seated desires to contribute to the spiritual, moral and pastoral well-being of pupils in their placement schools and the frustrations of not progressing in this in the way they had hoped for because of cultural inhibitors which teaching standards on their own would never address. For me, their frustration took me back to my early teaching experience and the frustration at not being able to realise my values through bringing the subject of Religious Education alive in the way I had hoped for. These memories and feelings merged on the past, present future continuum with my developing beliefs about an inclusive teaching workforce which was representative of UK society and which was informing my selection of trainees as course leader and my research interest in the developing needs of these trainees. The 'remaking' of myself through this experience contributed to my desire to go back to understanding these trainees' home cultures and reveal through the relational, situational and intricate the reasons why teaching standards or *techné* alone will not lead to autonomy and identity as the teacher seeks self-realisation in the classroom. For the three Black African trainees, their autobiographical encounter with my beliefs and experience contributed to the start of their 'remaking'. In my office over a number of interviews and during my visits to their schools, they grew in stature as their deeply held cultural and religious values and past African experiences of education were recognized and given value thereby enabling them to move along the continuum of self-realisation as teachers. The sense that something of value is at stake in standards based training would not be conveyed so powerfully in paper five without my occupying the insider-outsider position.

To conclude this section, then, what I have found emerging is this sense of something of worth being at stake which has historical, political and professional implications and which is felt strongly enough to constitute an issue worthy of testing, thereby moving me along the continuum to the outsider position. I have then selected case study contexts as specific arenas of teacher education where I have encountered, through my everyday work, a challenge to the worth of values within the development of trainee teacher professional knowledge. Inevitably what emerges is incomplete personally and socially constructed knowledge; however, the quality and utility of such knowledge, as Stake (1995) reminds us, is not based on its reproducibility but on whether or not the meanings I have generated (and indeed which the reader generates) are valued (p.135). Therefore, as outsider as well as insider, I believe that my actions and descriptions were justified and accounted for in terms of the truth status of my findings: ‘through making, even by the case study’s integrity alone, an advocacy for those things we cherish’ (Stake, p.136).

Generalizability

Simons (1996) talks about the researcher as insider and outsider revealing both the unique and the universal – is this possible? This position would appear to fly in the face of received opinion that you cannot generalize when $n = 1$. This issue is critical to the purpose of the selected papers which wish to demonstrate how the relationship between teachers’ personal moral and political values might transform *techné* beyond the individual context. In particular, it is critical to the place of moral decision-making in the work of teachers that there is a way of reflecting professionally which is not solely based on predictive generalizations. As Stenhouse (1978) argued, such generalizations supersede the need for teachers’ individual classroom judgements. Stenhouse, was, then, thinking very much about teacher education and development when he sought to challenge the traditional polarity between the study of samples and the study of cases by introducing the concept of retrospective generalization. Such generalizations ‘arise from the analysis of case studies and is in the form in which data are accumulated in history’ (Bassey 1999, p.32). This form of generalization has been absorbed into the theory testing, instrumental and explanatory case study methods which have been identified as particularly applicable to the selected papers. For example, in keeping with Stenhouse’s concern for teacher education, Bassey (1999) talks about ‘fuzzy generalizations’ which contain the intellectually essential element of uncertainty but

remain intellectually honest, and as such, have the potential to be communicated and injected into professional discourse. It is Bassey's belief that: 'the concept of 'fuzzy generalization' coupled with coherent case study reports, is a valuable way of bringing educational research findings into professional discourse, which in turn can influence the practice of teaching and the formation of educational policy' (p.56). Bassey (1999) argues that in order to inform the judgement of practitioners and theoreticians beyond the singularity of the case the researcher needs to:

be able to collect sufficient data to be able to explore significant features of the case, create plausible interpretations, to test the trustworthiness of their interpretation and to construct a worthwhile argument or story which is conveyed convincingly to an audience. (p.58)

Bassey believes that a 'fuzzy generalization attracts the interest of the reader because there is recognition that something has happened in one place which might also happen elsewhere: 'there is an invitation to try it and see if the same thing happens to you' (p.56).

This recognition from the audience is developed more deeply in Stake's (1982) concept of 'naturalistic generalization' within his instrumental case study method. These generalizations are arrived at 'through personal engagement in life's affairs: a learning process through which we individually acquire concepts and information and steadily generalize them to other situations as we learn more' (Stake 1995, p.86). As such, the generalization can be made through vicarious experience if it is so well constructed that the reader or audience 'feels as if it happened to them' (p.86). The richness of the data which Bassey (1999) identifies as critical to generalizing is also emphasised by Stake (1995):

To assist the reader in making naturalistic generalizations the case researcher needs to provide opportunities for vicarious experience. Our accounts need to be personal, describing the things of our sensory experience, not failing to attend to the matters that personal curiosity dictates. A narrative account, a story, a chronological presentation, personalistic description, emphasis on time and place provide rich ingredients for vicarious experience (p.87).

This is not to say that there are no propositional generalizations made by the researcher which would be essential in Stake's instrumental case study model which uses the case to

get to something else. Stake makes it clear that the researcher needs to be skilful in balancing the propositional with the vicarious in order to modify or extend the latter.

Fuzzy generalizations and naturalistic generalizations offering vicarious experiences demonstrate, as Yin (2014) argues within his explanatory case study method, that case studies are generalizable to theoretical propositions ‘but not to populations or universes’ (p.68). What then do we make of Simon’s (1996) claim that the researcher as insider and outsider can reveal the unique and the universal? Clearly, Yin is right to claim that a case study, unlike a sample, cannot extrapolate probabilities but can expand and generalize theories such as a lesson learned that is believed to be applicable to other situations which are different from the case study context. In this way the findings of the case study are ‘posed at a conceptual level higher than that of the specific case’ (p.68). Whether or not I as the researcher of the selected papers believe that this description does justice to my findings now needs to be discussed.

Certainly, everything that has been said about fuzzy generalizations and naturalistic generalizations offering vicarious experience reflects the teasing out and revealing of the relationship between teachers’ personal moral and political values in their work which is the focus of the papers. Drawing on Bassey’s (1999) criteria, we must assume that peer reviewers accepted the papers for publication first, because of the strength of the researcher’s personal exploration of the significance of the place of values within teacher education. Secondly, the plausible and trustworthy interpretations of trainee teachers’ engagement with values in various teacher education contexts must have been viewed as contributing to the worthwhile argument that in an instrumentalised teacher education ethos, *phronesis* is suppressed by *techné*. Thirdly, the findings are convincingly communicated so that there is rich enough data for readers to feel that they recognise here something of value which they might have experienced in their own professional contexts. Of particular significance here is the degree to which the reader or audience can recognise and engage with the critical importance of teacher agency, or lack of, in exercising moral judgements which are rooted in their personal and political values and which, on reflection, contribute to a more critical and strategic professional knowledge. It is hoped, therefore, that fuzzy and naturalistic generalizations will enable the reader or audience to interpret the findings vicariously, not ‘just as the formulations of informed practical judgement in one context, but as theoretical accounts which provide a basis for

analysing systematically distorted decisions and practices and which might suggest to them the kinds of social and educational action by which these distortions might be removed' (Carr & Kemmis 1986, p.39)

What is crucial to the vicarious opportunities offered in the papers is that the theoretical accounts are not 'externally given' or scientifically verified but are offered as interpretations which, as Carr and Kemmis (1986) state, 'can only be validated in and by the self-understandings of practitioners under conditions of free and open dialogue' (p.39). Such self-understanding must be at the heart of *phronesis* as the moral disposition of the teacher which can guide and inform the development of *techné* beyond craft. Such self-understanding can lead to a professional knowledge which enables the individual teacher to become aware of the social and political mechanisms which, as Carr and Kemmis (1986) argue, 'distort or limit the proper conduct of education in society. Whether one can talk about the development of such self-understanding gained vicariously from a case study as revelation of a 'enduring truth' as McDonald and Walker do (1975, p.3) is debatable, as is Simon's (1996) claim that case studies can reveal the universal as well as the unique. However, I as the researcher of the selected papers would wish to consider that the development of the teacher's self-understanding through *phronesis* is rooted in Aristotelian classical philosophy and that therefore the theoretical propositions of the selected papers might point towards findings which are of a deeper as well as a what Yin (2014) describes as a 'higher conceptual level than the individual case' (p.68).

Conclusion

I have set out how both the phronetic case study and the theory-testing case study approaches are helpful in illuminating the approach taken in the selected papers in order to address both elements of my research question. In employing both methods I have consequently teased out the implications for my position as researcher and have justified myself as a phronetic insider, modifying this in relation to the theory-testing approach by suggesting that what actually happened was that I moved on a continuum between being insider and outsider. This was done in order to take my concerns that the significance of trainee teachers' values were at risk of being lost beyond the particularity of the professional contexts in which I was deeply immersed. Essentially, through my deep immersion in teacher education contexts I believe that I have been able to present

the significant features of the case that I wish to make, testing and providing plausible and trustworthy interpretations which offer ‘fuzzy generalizations’ which the reader can vicariously identify with.

My first intention in the following chapter is to contextualise each of the selected papers within various aspects of teacher education, capturing the reality of my own engagement with this phenomena as a teacher educator during a period of increasing instrumentalisation. As already discussed when defining my role as researcher, I wish to convey through this process of contextualisation my growing sense that there is something of worth at stake if the importance of the relationship between trainee teachers’ personal and moral values is undermined by standards-based teacher education. This matters to me because I believe that teaching offers a unique and fulfilling blend of the personal and the professional. Polarisation of the moral and the instrumental in teacher education will continue unless the relationship between trainee teachers’ personal moral and political values is understood to be essential to developing a critical and strategic professional knowledge, based on problematizing the relationship between the moral and the practical. My second intention in the following chapter is to contextualise the findings of each of the seven selected papers within the wider professional discourse, drawing on a range of cited responses which reflect the efficacy of Bassey’s (1999) ‘fuzzy generalisations’ and Stake’s (1982) vicarious experiences.

Values in Teacher Education

Chapter three Literature Review

Introduction

In this chapter the papers are categorised into three key contexts within Initial Teacher Education (ITE): programmes, policy and critical incidents. The intention then is to undertake critical analysis which will provide insights into the impact of each context on the development of the relationship between trainees' personal moral and political values and the implications of this for critical professional knowledge. Following the critical analysis of each context, I will evaluate the extent to which my own experience of these contexts, embedded in the research, has been recognisable to other teacher educators and therefore valued in ongoing professional debate about the place of values within teacher education. Citations for each paper will be discussed as part of this wider contextualisation.

Selection One

An exploration of opportunities within standards-based primary teacher education for the developing of the relationship between trainees' personal moral and political values and the implications of this for critical professional knowledge which can overcome the dominance of instrumentalism

The three key issues raised in the conclusion to chapter one are explored through an examination of the extent to which the training for large primary cohorts does or does not engage trainee teachers in reflection about their values in order to develop their competence. The three papers offer insights into the impact of an instrumental *techné* on the development of the relationship between trainees' personal moral and political values. Through analysis of various training contexts an evaluation is made of the extent to which standards-based training can build a dynamic relationship between trainees' personal moral and political values, based on phronetic dispositions which require *phronesis* to serve *techné*. Judgements are made about the potential for this relationship to generate a critical and strategic kind of professional knowledge which overcomes the

dominance of instrumentalism by fusing theory and practice in the moral decision-making processes of problematization.

Paper one is entitled ‘Will the introduction of teaching standards in professional values and practice put the heart back into primary teacher education?’ This paper was first published in the *Journal of Pastoral Care in Education* (2003) 21 (1), pp.37-42. This research was a response to the introduction of teaching standards in professional values and practice into the Qualified Teacher Status (QTS) standards (Teacher Training Agency 2002). The introduction of such standards raised questions for me about how they would be fulfilled within increasingly competency-based and prescriptive teacher education programmes. The focus of the research is within university-based elements of the training and involves a comparative study of a Bachelor of Education (B.Ed) primary PSHE/Citizenship cohort and a Post-Graduate Certificate in Education (PGCE) primary cohort. I demonstrate in the paper that the B.Ed cohort have the time to examine the relationship between their personal moral and political values within a learning experience similar to Kroll’s participatory guidance and appropriation. Participation in a process of moral inquiry and reflection led to trainees re-assessing and re-evaluating their values in relation to work to be undertaken in pluralistic, values-laden classrooms. By contrast, Post-Graduate Certificate in Education (PGCE) trainees ‘found a frustrating mismatch between the importance of values in the classroom and the lack of time to address values in their training’ (Mead 2003, p.39). What is of particular interest and which exemplifies the phronetic nature of teaching is the expectation of these trainees that they would discuss their values within their training and their ability to articulate the relationship between their personal moral and political values and their actions in the classroom. The paper concludes with consideration of the ways in which teacher educators might, by examining the wider educational purposes of their specialist area, enable trainees to explore the relationship between their personal moral and political values. Finally, the recommendation is made that Carr’s ‘personhood’ of the teacher and their human development be put back at the heart of teacher education.

What insights does paper one provide into the contribution of the relationship between personal moral and political values and the development of a critical and strategic professional knowledge? The phronetic case study approach has revealed that an understanding how personal moral and political values can bring about inclusive

education is best gained through trainees experiencing a process of personal and professional development. The nuanced insights into the context told us that in this respect, B.Ed trainees were winners and PGCE trainees were losers. The data tease out a qualitative difference in the values education experience of the two sets of trainees; PGCE students, for example, say that they had ‘some discussion about general values, rather than the specific relationship between personal and professional values’ (Mead 2003, p.39). These students ‘had a good understanding of the importance of values in teaching on entry to the course, but they did not necessarily feel that they had experienced a process of personal and professional development in relation to those values during their training’ (p.39). Secondly, the case study reveals that the process of personal and professional development requires a different set of skills which are not instrumental. These are skills in philosophical inquiry and moral reflection. In this way connections are made between the ability to examine the relationship between one’s personal moral and political values and effective PSHE/Ct. pedagogy, for example, in developing an open mind, in recognising prejudice and in developing sensitive responses to personal issues raised by pupils. In teasing out the values education experience of both sets of trainees, it became apparent that the PGCE students were less confident about making these connections which suggests that the relationship between *phronesis* and *techné* needs to be realigned if a critical and strategic professional knowledge is to be developed.

Part of combining phronetic and theory-testing cases study methodologies was to reveal the dynamics between institutional structures and the individual development of a critical and strategic professional knowledge. I make recommendations in the conclusion to the paper that bear out the importance of this aspect of the research process for the proper relationship between *phronesis*, and *techné* within professional knowledge. At the micro level it is clear that in terms of teacher educator pedagogy and time allocated, the B.Ed trainees fare better than the PGCE trainees. With limited opportunities for specialist electives such as experienced by the B.Ed. trainees, it would be desirable for teacher educators to dare to revive opportunities to contextualise their own subject within the wider purposes of education and offer personal and professional philosophical perspectives on this. At the macro level, I pose the question whether teacher education institutions should mirror the permeation of values across the teacher education curriculum which the PSHE and Citizenship frameworks are promoting in

schools. As for schools, this would require an examination of the enduring foundational truths which all participants believe to underpin their work. In relation to this, how are personal and professional values developed within the school partnership so that the process of human development for the trainee is seamless across placements? I posit in my conclusion that a fundamental structural issue which inhibits progress in making these adjustments is, not only external accountability to government agencies, but also the location of teacher education within large universities with their corporate and income-driven values.

Contextualising paper one within the wider professional discourse

The professional responses to the fuzzy generalizabilities of paper one demonstrate recognition of the disconnect between the personal moral and political in a training context which is not always characterised by a *process* of personal and professional development. Jerome (2005) as a trainer of citizenship teachers, cites my paper one as a glimmer of hope that values might inform the 2002 standards; however, writing two years on he is of the view that the teaching standards continue to ‘focus on a narrow model of *effective* teaching with the standards focused on a rather narrow and depoliticised view of teaching as a largely technical exercise’ (p.6). Similarly, Harrison, in her critique of the assessment of teaching standards in professional values and practice draws on paper one to argue for ‘developing professionalism’ rather than compliance with competencies. Her argument is exemplified in her analysis of a trainee’s confusion about the relationship between personal and school values:

Not only is the trainee experiencing uncertainty about how this school handles values, there is also an indication that there may be a desire to be told which values to give support to (see also Mead 2003) (Harrison 2007, p.335).

Other citations focus on the importance of the relationship between teachers’ personal development and their effective professional practice, taken up for example by Rhinehart, again drawing on paper one:

Professional development for teachers, focusing on standards, practices, outcomes and testing, lacks a commitment to people. Education is not about indoctrination of standards, rather it is about the development of people, including teachers (Mead 2003).

More effort devoted to the task of personal reflection and synthesis of style could actually promote the desired increase of standards. Therefore teachers' personal development, structured in a personal manner, should receive as much attention as student's development. (Rhinehart 2004, pp.1-2).

Likewise Bainjath, in the light of her country's needs, draws upon paper one in an exploration of how post-apartheid South African teachers need to engage in a process of personal and professional development:

The data analysis revealed that teachers were struggling to adopt change and found that the promotion of human values was values education generally and that teachers were at different levels in their ability to promote values education in their classrooms. (Bainjath 2008, p.xv)

In her doctoral thesis Bainjath develops the argument that theories of values development are largely concerned with children and do not apply to teachers; therefore, a theory which explains how adults form or change their values is required. Drawing on paper one, Bainjath concludes that there is an increasing need for an understanding of values education to be built into both initial and in-service training of teachers. These responses confirm, then, the need for teacher education to be a process of personal and professional change and development if trainees are to develop a dynamic relationship between their personal moral and political values.

Paper two

The second paper within the primary theme is entitled 'The provision for Personal, Social, Health Education (PSHE) and Citizenship in school-based elements of primary teacher education'. This paper was first published in the *Journal of Pastoral Care in Education* (2004a) 22 (2), pp. 19-26. My starting point for this paper was to switch the focus from university-based training found in paper one to opportunities for trainees to explore the relationship between their personal and political values within the context of teaching PSHE whilst on their final teaching practice. The paper begins with the theoretical link made by the teaching standards between the aims of PSHE and the principles of inclusion which underpin the National Curriculum. I draw on Reynold's view, already discussed, that inclusion demands of the teacher a particular evaluative standpoint: 'that we value others equally and we act on those values' (Reynolds 2001,

p.468). Such a standpoint requires a disposition on the part of the teacher to promote the good for each pupil, rooted in the teacher's concern for social justice as a citizen. Fundamental here is, as I have previously stated, the trainee teachers' understanding of the relationship between their personal moral and political values. I argue in the paper that this self-understanding has a significant bearing on how well discrete elements of Citizenship, multicultural education, health and Sex and Relationships Education are taught all under the umbrella of PSHE/Ct within the primary curriculum. Crucial, then, are the opportunities trainees have to discuss policy, planning, and observe and teach PSHE/Ct. whilst on placement.

The study follows two cohorts of trainee teachers during the first two years of the non-statutory PSHE/Ct. framework (DFEE/QCA 2002) in order to evaluate the quality of their training opportunities within the subject. The study identifies some improvement in opportunities to teach PSHE/Ct. and observe different teaching methods; however, there is no significant improvement in opportunities to engage with staff in values-based discussion about the aims and purposes of the subject. Of particular significance are the data which demonstrate that less than 50% of trainees have the opportunity to discuss and evaluate the contribution of PSHE/Ct. to multi-cultural awareness and 69% have no contact with Sex and Relationships Education (SRE).

In the background section of the paper I set out the teaching standard expectation that 'school-based mentors would be able to articulate the links between curriculum values, personal and social development and effective learning, although trainees may not teach PSHE/Ct. (TTA 2002 p26). I argue that it is difficult to see how understanding can be assessed through hypothetical or hit and miss planning and teaching. I draw on Reynolds to make the point that planning is a skill and does not reflect a *process* of change in personal perception. That process of change entails a deepening understanding of the fundamental link between the values underpinning the curriculum which are focused on the principles of inclusion, and the explicit expression of these values through PSHE/Ct. To develop such understanding requires an examination of personal moral and political values in relation to valuing others equally and acting on those values, particularly through respect for the humanity of others and acceptance of difference. This must involve training opportunities within the context of a school placement which offer a combination of observation, teaching and dialogic mentoring

linked to social justice, citizenship, rights and responsibilities and the relationship between health inequality and inclusion.

The phronetic questions are then asked about what is going on, who are the winners and losers and what can be done differently. In particular, because the context is a standards-driven training programme, we want to know whether or not there is a balanced relationship between *phronesis* and *techné* which can contribute to the development of a critical and strategic professional knowledge. Although over a two year period there is some redressing of the balance between the two kinds of knowledge, there are still significant numbers of trainees who are not given the time to discuss and evaluate the explicit aims and values of PSHE/Ct. so that inclusive values can permeate their planning and teaching. There are still limited opportunities to observe and discuss with other teachers who can exemplify how they have adapted their methods in the process of developing a dynamic relationship between their personal moral and political values in the classroom. Of particular importance here is trainees understanding how teachers can espouse inclusive values without being coerced themselves or coercing pupils, such as in challenging areas like multicultural education and sex and relationship education. Finally, trainees need many more opportunities to teach PSHE/Ct, be observed, receive feedback and evaluate their lessons. These are structural weaknesses, largely reflecting school subject provision and, in qualitative terms, tokenistic in order to tick off standards. The findings demonstrate that inclusive teaching and learning will only develop when trainees have the opportunities to discuss, implement and evaluate the explicit aims and values of PSHE/Ct during their placement. In this way the dynamic relationship between a trainees' personal moral and political values comes into play as part of their human development.

Contextualising paper two within the wider professional discourse

Within the wider professional discourse on values in teacher education the data in paper two have been used effectively to flag the paucity of school experience in PSHE/Ct, to encourage trainees to become more proactive in improving their own placement experience and to strengthen the case for improved school-based mentoring in the subject (Evans & Evans 2007; Evans, Midgley & Rigby 2009; Brown, Bushfield, O'Shea and Sibthorpe 2011; Cooper 2011). Evans and Evans draw on the paper to argue that

trainees receiving feedback after teaching PSHE/Ct. would seem to be the greatest need and would provide the much needed values-forum within the school experience which the paper highlights:

It is possible that trainees' and new teachers' lack of confidence may be overcome, not through training *per se*, but through increased opportunity to be observed and receive feedback on their delivery of PSHEe, both as a separate subject and within subject teaching. Supportive of Mead's (2004) findings for primary education, this need for experience and feedback on PSHEe delivery was evident in respondents' comments (Evans & Evans 2007, p.48).

Byrne *et al* (2012,2015), Dewhirst *et al*, (2014), and Shepherd *et al* (2013, 2015) have all drawn on paper two in order to strengthen the relationship between trainees' personal moral and political values and the development of a critical and strategic professional knowledge in health education. In a major national survey and literature review of health education in ITE in England (NIHR 2013), paper two was selected as one of twenty international papers making a significant contribution to the debate. The survey's literature review highlights how paper two identifies the importance of trainees having opportunities to understand and experience the relationship between their values and the development of a critical and strategic professional knowledge about the health and well-being of their pupils:

Mead appears to propose a model of teacher education that places experience of PSHE/Ct. (in terms of discussion about, observation and teaching) at the heart of a process of learning which helps trainees to make their values explicit (p.90).

In examining barriers and facilitators of effective pre-service health education, the survey acknowledges the negative impact of the absence of explicit references to health and well-being in the 2012 teaching standards and the challenges of addressing values in a heavily prescriptive ITT and school curriculum. The report recommends what is at the heart of paper two:

It would be very useful for trainee teachers to be given the opportunity to explore their personal values and beliefs in relation to health, and to engage in critical reflection with tutors, mentors and each other (p.110).

Byrne *et al* who undertook this NIHR survey have, since 2012, been working on a holistic concept of critical and strategic professional knowledge which has teachers' values at its centre, and which fuses the moral and the instrumental. In this work they have explicitly stated how they are addressing the inadequacies of training opportunities in values identified in papers one and two (2012, p.526). In their 2015 paper, in which they also draw on my paper four, they elaborate on an understanding of professional knowledge which I have pursued. They argue that this understanding is based on a need to balance the requirements of a competency based curriculum that focuses on the acquisition of specific skills with opportunities for pre-service teachers to critically engage with sensitive health-related issues and subsequently reflect on and evaluate their professional values as part of health and well-being training. Most importantly for my research question, they conclude that this more liberal philosophy of pre-service teacher education does not have to be at odds with achieving the teaching standards which require professional attributes that are part of the overall requirements of a teacher, such as having respect for one's students and creating a positive learning environment (p.219).

Paper three

Paper three is entitled 'How effectively does the Graduate Teacher Programme contribute to the development of trainee teachers' professional values?' This paper was first published in the *Journal of Education for Teaching*, (2007) 33 (3), pp. 309-321. The focus of the paper is the extent to which an employment route into teaching for career-switchers provides the opportunities for trainees to build on their existing understanding of the relationship between their personal moral and political values. Having established the significance of this relationship within the university and school-based elements of conventional routes into teaching, the research aimed to establish its significance for career-switchers who might have a strong sense of its importance because of considerable professional experience in other walks of life. The data suggest that entrants to the route already have a good level of self-understanding in this respect which has been formed by their personal and professional development in previous occupations. These trainees are highly motivated through strong beliefs and values about teaching which reflect the dynamic relationship between their moral and political values. Their key beliefs and values fall into three categories: values about developing

the potential of all pupils, values about the responsibility of the teacher to provide inclusive education, based on mutual respect linked to self-esteem, and underpinned by a strong commitment to children's personal, social and intellectual development and values about pupils' entitlement to opportunity, including equity, access and social justice. The research tracks a cohort on the first phase of the one year programme in order to identify if and how these personal values are developed and realised in classroom practice in any coherent and meaningful way. Key variables in the training process prove to be the extent to which these values are embedded in their Initial Needs Analysis and Individual Training Programmes. Ultimately, however, coherent values development and application proves to be dependent on the expectations and readiness of mentors to go beyond restrictive, outcomes driven mentoring. The paper concludes that when these aspects of the training are in place and reinforced by central training which makes values explicit, the dynamic relationship between trainees' personal moral and political values, begun in a previous career, can continue to develop in a coherent and meaningful way within their teaching.

The paper demonstrates how mentoring can facilitate or thwart the contribution of a well-established relationship between a trainees' personal moral and political values to the development of a critical and strategic professional knowledge. For example, *techné* prevails when the development of a trainee's disposition towards inclusion can be short-circuited by the mentor resorting to the quick fix of behaviour management techniques. By contrast, a trainee who has clearly experienced more generative and dialogic mentoring, talks about a mentoring process whereby she regularly discussed her values in relation to her teaching style and the ways in which she conveyed her values to her pupils.

Contextualising paper three within the wider professional discourse

Pitfield and Morrison(2009) and Smith and Hodson(2010) saw the relevance of the data in paper three for improving the quality of mentoring on increasingly flexible school-based initial teacher education routes and in terms of securing the relationship between theory and practice in pressured contexts. Pitfield and Morrison emphasise how crucial it is that mentoring goes beyond a competency-based approach to understanding the values and motivations of career-switchers in particular:

The needs analysis on flexible PGCE courses has to do more than simply focus on gaps in knowledge, on what the trainee doesn't know and cannot yet do. It should be a rigorous process for identifying the existing skills and experiences which this group (mature entrants to teaching) brought to the courses from their previous careers as well as 'recognizing well-developed, well-informed and secure beliefs and values which will underpin all that is new to learn about teaching' (Mead 2007, p.316) (Pitfield and Morrison 2009 p.25).

The authors found that mentors on flexible routes were adapting their practice in order to develop more dialogical and values-based mentoring:

Gloria (a mentor) is echoing a point made by Mead that the needs analysis should inform an ongoing dialogue with the mentee and that mentors should allocate time to engage with student-teachers' reflective practice (Mead 2007) (Pitfield and Morrison 2009 p.25).

The authors argue that dialogical and values-based mentoring is fundamental to engaging trainees in 'a complex set of understandings' in order to overcome the inclination to separate theory and practice in school-based training because of pressure of time. Pitfield and Morrison therefore conclude that flexible PGCE routes are beginning to demonstrate and definitely need what is a values-based dialogical type of mentoring, as argued for in paper three:

There is a need for the kind of dialogue that takes place as part of the mentoring process which shows the 'readiness of mentors to go beyond restrictive outcomes-driven mentoring' (Mead 2007, P.319) and to take a more holistic view of teaching and learning than a competencies-based approach' (p. 29).

What is encouraging about this research is the identification of a much more organic and fluid learning process for trainees which has the potential to bind the personal and professional dimensions of becoming a teacher, thereby giving the individual trainee much more agency in their professional development. The importance of this sense of agency is also a key feature of the research undertaken by Smith and Hodson (2010), drawing on the data in paper three. These researchers want to understand what Graduate Teacher Programme (GTP) trainees mean when they say they want to get

away from theory. Their findings tell us that they do value theory but experienced in a much more organic context and in relation to the interpretation of what Eraut (2004) has called 'non-codified personal knowledge' acquired on the job. Smith and Hodson draw on the data in paper three of this collection to argue that mentors need to provide the formal spaces in which they can support trainees in mobilising their existing values and experiences in order to make the connections between theory and practice and so move learning forward in situated contexts (p.265).

The organic relationship between teachers' values and their practice which gives them agency in their work also concerns Easterbrook and Stephenson (2009) who draw on paper three to analyse what happens to novice teachers who do not feel confident in their professional values and abandon good practice early on. They draw on paper three to argue that when graduating from a teacher preparation programme armed with the latest techniques in instruction, younger, less experienced teachers often find themselves in situations in which their values and skills do not seem to connect to the demands of the job. When this happens they turn to their more seasoned colleagues for support, resulting in student-teachers' decision-making skills developing through the filter of the cooperating teacher whose belief-systems have developed over the years. However, the less precisely a cooperating teacher connects practices to the values of a student-teacher the more likely they are to develop inaccuracies and myth-based practices (p.462). Underpinning Easterbrook and Stephenson's analysis is the gap between trainees' existing values and their classroom practice, which, if not bridged by the mentor, will result in 'trainees imbibing myth-based practices' in the area of classroom management when trainees' attitudes and beliefs about student autonomy and the nature of the pupil-teacher relationship are neglected in favour of the mentor's 'quick fix'. Martin and Yin (2009) have also drawn on the data in paper three to argue that any teacher education work in behaviour management must take into account teacher characteristics and values related to classroom control.

I conclude that the data and findings in paper three are highly relevant to the future development of teachers' professional knowledge, particularly in light of the expansion of *School Direct* training contexts. Kroll (2012) draws on paper three to argue that, in managing teacher education in challenging schools in particular, learning to teach for equity and social justice will only occur if time is allowed for 'the explicit addressing of

possible issues that might impact how pupils are supported and how fairly they are treated' (p.79). She argues that while students may express professional values that reflect democratic, humane and equality oriented perspective, without examining how these values might be manifest in teaching they may not connect their stated values with their actions in the classroom. The consequences of this are found in Kroll's strong assertion of my position that training programmes for teachers' 'must include the explicit addressing of the development and implementation of professional values, or disconnect between thought and action will continue to occur.' (p.79).

Research which has drawn on paper three clearly demonstrates that the quality of mentoring will need to ensure that beliefs, values and practice are organically united in order to generate a critical and strategic professional knowledge which can provide the agency needed to develop effective teaching and learning.

Conclusion to selection one

In evaluating the issues arising from chapter one, it is clear from the data in these three papers and from their citations that a dominant instrumental *techné* can have a negative impact on enabling trainees to develop a dynamic relationship between their personal moral and political values. Three key aspects emerge across quite large cohorts following different training routes: *process*, *pedagogy* and *provision*. First of all, it is clear that developing phronetic dispositions has to be both a personal and professional process which may appear to be incompatible with an outcomes driven approach. However, the data suggest and it is acknowledged by a number of the citations that a more meaningful meeting of teaching standards is achievable through a deeper understanding of the relationship between personal moral and political values. This is most evident in the development of inclusive practices amongst those trainees who received appropriate values-based pedagogy and training opportunities in the university and in school.

Pedagogy figures, then, as a key factor in providing trainees with a process of personal and professional development. The data suggest that philosophical and moral inquiry within the university and dialogic mentoring within school can support trainees in developing phronetic dispositions which would enable *phronesis* to serve *techné*. Perhaps the most significant aspect of pedagogy which is recognised in the citations is the powerful nature

of dialogic mentoring which can counter mechanistic responses to deeper issues of inclusion and social justice. It is clear that this is skilful work requiring well developed phronetic dispositions on the part of the mentor; however, it embodies the potential for a process of change in a trainees' personal perceptions which will underpin *techné*, for example, in the form of planning.

Finally, there is clear recognition in the data and the citations of the critical importance of *provision*. It is clear from those citations which recognise the qualitative difference in trainee understanding achieved when personal moral decision-making and action in the classroom are linked, that provision cannot be tokenistic. One off training opportunities clearly do not constitute a *process* of personal and professional development. The data and the citations recognise that opportunities to develop practice through observations and feedback from teaching, including understanding how experienced teachers have espoused inclusive values without feeling coerced, are fundamental to building an evaluative standpoint on inclusion and social justice. It is through such provision that developed phronetic dispositions have the potential to transform an instrumental approach into a critical and strategic professional knowledge.

Selection two

An exploration of a prescribed policy initiative which impacts on the relationship between trainees' personal moral and political values and the development of their understanding of professional knowledge

Paper four is a case study which deepens the analysis of the three key issues identified in the conclusion to chapter one, particularly the first issue which is concerned with the impact of a dominant instrumental *techné* on the integral relationship between the moral development of the trainee and their actions in the classroom as citizens. Building on the pedagogical and mentoring variables across courses which determine the quality of trainees' values education found in papers one to three, paper four drills down to explore how the development of a dynamic relationship between trainee teachers' personal moral and political values can be compromised by the instrumental implementation of one particular policy. The top-down implementation of Every Child Matters (DFES 2004) should have been an ideal opportunity for trainees to develop the

relationship between their personal moral and political values as citizens through engaging with the values of a social justice policy. However, the study reveals how a disconnect appears between trainees' personal moral and political values when *techné* dominates and *phronesis* is marginalised because of the instrumental implementation of the policy, causing professional knowledge to become narrowly perceived as the acquisition of strategies, skills and safeguarding knowledge.

Paper four is entitled: 'The impact of *Every Child Matters* on trainee secondary teachers' understanding of professional knowledge. This paper was first published in *Pastoral Care in Education*, (2011) 29(1), pp.7-24. The intention was to establish the efficacy of what I had been sensing over a number of years as a teacher educator, that the instrumental, legalistic and accountability-driven implementation of what was intended to be a social justice policy (Every Child Matters DFES 2004) had the potential to weaken the dynamic relationship between trainees' personal moral and political values. I was concerned that trainees who entered their training programme with a very strong relationship between their personal moral and political values would find this relationship threatened by the professionalization of the technical processes of learning which are perceived to be driven by the accountability and legality of ECM. Data collected between the introduction of ECM in 2003 up until 2005 demonstrate a degree of movement in emphasis from an organic, values-based understanding to a more propositional, skills-based trainee understanding of professional knowledge. The data suggest that this is contributing to a weakening of the intrinsic relationship between the development of the personal values of trainee teachers and the well-being of pupils. This results in the overall finding that the embedding of ECM in trainees' developing practice is perceived by them as more strategic than values-based. The paper concludes very much in the vein of Kroll's (2012) participatory guidance and appropriation methods, challenging teacher educators to provide similar opportunities in which trainees can ask foundational questions such as 'who am I and what do I bring,' rather than 'what do I need to understand and do in order to implement ECM?' This must lead to trainees critically evaluating the values underpinning a policy such as ECM in relation to their own experience and values. Like participation in citizenship education, ECM is a moral and political issue for teachers as citizens to engage in. The fundamental relationship between personal moral and political values is depoliticised if instrumentalism uncouples the moral decision-making from the political action. When this happens a prevailing

deontological ethic replaces the dynamic relationship between teachers' personal and political values captured by *phronesis*. Hence the preoccupations with the professional duties surrounding safeguarding within ECM and ensuring that all pupils participate in order to 'make a positive contribution' (DFES 2004).

What does this paper have to say about the contribution of the relationship between trainees' personal moral and political values and the development of a critical and strategic understanding of professional knowledge? The phronetic research undertaken in the paper reveals how there is a disconnect between trainees' personal moral and political values when *techné* dominates because of the instrumental implementation of a top-down policy, causing professional knowledge to become increasingly perceived as the acquisition of strategies, skills and safeguarding knowledge. The phronetic research reveals that in the data collected from the 2005-6 cohort of trainees, following the implementation of ECM as a required part of training, trainees offer definitions of professional knowledge which are more organic in terms of the relationship between their personal moral and political values and their concern for the well-being of pupils. What is teased out from the data from the 2006-7 cohort is a degree of movement away from an organic definition of professional knowledge to one more focused on skills and competencies which are not intrinsically linked to the development of a dynamic relationship between the trainees' personal moral and political values. There appears to be emerging an imbalance between *techné* and *phronesis* which, if to be addressed, will require opportunities for trainees to critically evaluate a values-laden policy such as ECM in relation to their own personal and political values. Structurally, this would mean a shift from knowledge-imparting sessions on ECM to a problematizing approach which would require trainees to make personal and political value-judgements which underpin the kind of critical and strategic professional knowledge as recommended by Carr and Kemmis (1986).

Contextualising paper four within the wider professional discourse

Paper four, which was first published in 2011, has been widely consulted and there is encouraging evidence of teacher educators using the data to inform a critical professional knowledge which has issues of social justice at its heart. For example, in his online discussion with PGCE Maths trainees at Durham University, Peter Gray argues

that, in the light of paper four, trainees need to critically own policies through their own values-based judgements:

In reading Mead (2011) it is worth considering that ECM is a living document in the sense that it has no power except in our apprehension and implementation of it, and that it behoves us to think very carefully about how we can bring ECM to life for the benefit of our learners, of our colleagues and ourselves (p.1 2011).

Similar critical reflection by trainees on social justice values underpinning health and well-being aspects of ECM has been built into the health promotion component of pre-service training at Southampton University, well-documented by Byrne *et al* (2012, 2015) and Dewhirst *et al* (2014).The researchers draw on paper four to analyse the connections they wanted trainees to make between knowledge, skills and personal and professional values about health education:

This approach considers that curricula should not be overly prescriptive but should allow students to have some autonomy so that they can develop not only their knowledge base but also their own skills, attitudes and values towards health issues in order to become effective health promoters (Mead 2011) (2012 p.528).

The researchers go on to define in what sense autonomy in the training process contributes to effective health educators:

Furthermore the changes encompassed opportunities for the pre-service teachers to reflect on personal values and attitudes towards their own health and that of others, with the intention that they would continue to promote health throughout their careers. (2012 p.528).

These researchers make the crucial link between increasing trainee confidence and autonomy in their practice and their ability to reflect on their professional values, which will enable them, as health promoters ‘to engage meaningfully with their pupils (Mead 2011)’ (2012 p.539).

Byrne *et al* conclude their rationale by citing one of the key arguments in paper four which lies at the heart of the development of a critical and strategic professional knowledge in teacher education:

However, merely meeting and evidencing particular competencies is regarded as a technical/functionalist approach to teacher education (Pollard 2005). Furthermore, Mead (2011, p.19) argues that a technical/instrumental approach to pre-service teacher education without the opportunity to reflect upon and develop professional values “can potentially weaken the intrinsic relationship between teachers’ values, ownership of professional knowledge and pupil well-being”. From our perspective this approach will not result in pre-service teachers that are effective health promoters wherever in the world they may be training to teach. (pp.528-9).

It follows that the issue of time for reflection on values in pre-service training remains important but less so than the nature of reflection itself and how trainees collaborate in the process, something which all the selected papers have sought to exemplify. Byrne *et al* (2012) argue that pedagogical approaches which allow individuals to reflect on their practice give individuals autonomy over their professional development and can increase their sense of self-efficacy. Such autonomy is critical to paper four and a deepening of our understanding of the elements needed to enable standards-based training to develop the relationship between trainees’ personal moral and political values. In drawing on paper four Byrne *et al* contribute to identifying how autonomy is empowering and allows pre-service teachers the time to reflect on their personal and professional values:

These opportunities can enable connections to be made between values, professional knowledge and the aims of practice which will facilitate a more profound understanding of the wider role of the teacher (Mead 2011) (p.228).

Boney (2014) draws on paper four to develop a very similar argument to Byrne *et al* (2012) but applied within the American context of *No Child Left Behind* (NCLB 2002). Boney draws on my comparison between the ways in which ECM and NCLB as values-based, national social justice policies become instrumentalised within teacher education resulting in a technicist understanding of professional knowledge based on a disputed definition of ‘high quality’ teaching:

Mead found that ECM in England, while informing teachers' planning, resourcing, teaching and assessing, 'the instrumentalist implementation of what is undoubtedly a values-laden social justice policy has weakened the intrinsic relationship between teachers' values, ownership of professional knowledge and student well-being, replacing it with the professionalization of the technical processes of learning that are driven by legality and accountability' (Mead 2011, p.22) (p.8).

Boney believes that the shift in emphasis in teacher knowledge towards content knowledge described by Smith & Gorard (2007), as well as an emphasis on the technical processes of learning described by me in paper four is a current reality in the US (p.viii). Like myself, Boney 'senses a growing concern that something of fundamental importance and moral significance is missing from the vision of what it means to be a professional in the field of education' (p8). She goes on to argue for a reconception of teacher knowledge as *phronesis*. Her data collection amongst experienced practitioners subject to NCLB training reveals the need for a professional knowledge which fuses the moral and practical and which facilitates a more profound understanding of the wider role of the teacher which Byrne *et al* (2012) also refer to. The latter emphasise *autonomy* as a key element in reaching this deeper understanding but for Boney another element which is critical is *identity*. She argues in response to the gap between between personal and professional values which is at the heart of paper four, that teacher professional/personal and instructional goals are tied to the identities of the individual participants and reflect how the unique phronetic dispositions of the participants influences the factors they consider in making instructional decisions. It is Boney's contention that it is the relationship between phronetic dispositions and teacher *identity* which provides a viable construct within the practice of highly competent teachers (p.ix). Boney's response to paper four is extremely helpful because it suggests that teacher *identity* is a missing element in the development of high levels of competence when implementing a values-laden, social justice policy.

Conclusion to selection two

Selection two clearly demonstrates the absence of *process*, *pedagogy* and *provision*, identified in selection one, in developing a dynamic relationship between trainees' personal moral and political values. Far from building this relationship, the instrumental implementation of ECM actually uncouples it. Although the data reveal a disturbing gulf between

trainees' developmental needs in relation to such a values-laden policy and the reality of their training experience, we are challenged again, as in selection one to ask, with the support of the citations, how might standards-based teacher education provide a deeper engagement with such a policy so that critical and strategic professional knowledge might be generated? As already stated, the data suggest an imbalance between *techné* and *phronesis*, which requires process, pedagogy and provision enabling trainees to critically evaluate the policy in relation to their own personal moral and political values.

I feel however, that the sharp delineation of the negative impact of one policy on teacher education and the rich vicarious experience it offers other professionals actually moves the debate on from selection one onto a more profound footing. That depth acknowledged in the citations seems to be focused on my view that a technical/instrumental approach to pre-service teacher education without the opportunity to reflect upon and develop professional values 'can potentially weaken the intrinsic relationship between teachers' values, ownership of professional knowledge and pupil well-being' (Byrne *et al* 2012, p.528 citing Mead 201, p.22). There are three important aspects in this statement which are captured in this citation by Byrne *et al* and in the citation by Boney (2014). The first is teacher *autonomy* in terms of trainees' ownership of professional knowledge, the second is the relationship between teacher *identity* expressed through phronetic dispositions and the practice of highly competent teachers (Boney 2014 p.ix) and third is the relationship between teacher autonomy and identity and pupil well-being. It would seem to me that these three aspects give us a deeper insight into the nature of the *process* of personal and professional development identified from the papers in selection one. Significantly for our research question, we find in these three aspects an integral relationship between *phronesis* and *techné* which may enable teacher educators to develop the *pedagogy* and *provision* for supporting the dynamic relationship between trainee teachers' personal moral and political values which, in turn would generate, not an information driven professional knowledge such as we saw in paper four, but one which is strategic and critical. By introducing the integral relationship between teacher autonomy and identity and highly competent practice for the well-being of all pupils, Byrne considers that pedagogical approaches will 'facilitate a more profound understanding of the wider role of the teacher' (p.228). For Boney, paper four confirms her 'growing sense that something of fundamental importance and moral significance is missing from the vision of what it means to be a professional in the

field of education' (p.8). Beyond the significance of *process*, *pedagogy* and *provision* for addressing the imbalance between *phronesis* and *techné* we add, then, teacher *autonomy* and *identity* for a fuller account of how teacher education can strengthen the intrinsic relationship between teachers' values, ownership of professional knowledge and pupil well-being. This fuller account anticipates the impact of teacher cultural identity along with conceptions of the teacher as citizen on values development in selection three.

Selection three

An exploration of critical moments in teacher education and development when a phronetic understanding of the relationship between teachers' moral and political values provides the critical and strategic professional knowledge which can bring about change in a challenging context.

Papers five, six and seven are distinct from the preceding papers because they are in-depth case studies of significant moments in teacher education set within challenging contexts. These contexts demonstrate how a phronetic understanding of the relationship between teachers' personal moral and political values can contribute to the development of a more critical and strategic professional knowledge which brings about change in a challenging situation. As such these papers deepen the analysis of the second and third issues identified in the conclusion to chapter one by giving a more positive insight into the potential for standards-based teacher education to develop phronetic dispositions which would enable *phronesis* to serve *techné* and in that process transform instrumental approaches into critical and strategic professional knowledge.

Paper five

Paper five is entitled: 'The experience of black African religious education trainee teachers training in England'. This paper was first published in the *British Journal of Religious Education*, (2006), 28 (2), pp.173-184. This paper uses the life history method to explore the challenges encountered by three Black African trainee teachers, educated to university level in their own countries and training to teach Religious Education in England. The qualitative data sets in sharp relief those key areas at the heart of teacher education which will reveal whether or not a dynamic relationship between their personal moral and political values develops. The data reveal in a nuanced way those

categories of trainee experience which are inhibitors in this process. This phronetic study is able to identify and analyse the conflict between these trainees' personal cultural, religious and educational values and the reality of the English classroom. For example the black African trainees in the study perceived education as closely aligned to the values of the Christian faith which made stepping outside formal spirituality and engaging in affective pedagogies challenging for them. This was compounded by a genuine bewilderment about the apparent lack of concern for religion within UK society and education. Teacher identity is strongly linked to a role as moral guide and authority which tend to lead to didactic teaching.

Here then, we are able to observe the disconnect between personal moral values and political values enacted in the classroom. Although these trainees have very strong convictions about the personal, moral and spiritual well-being of their pupils, they are unable to implement their beliefs and struggle to progress in their training. *Techné* alone is unable to provide the necessary development, as is evident in the failure of these trainees to progress towards meeting the teaching standards. By contrast, the study demonstrates how a phronetic understanding of the relationship between personal moral and political values would enable *phronesis* to serve *techné*, giving these particular trainees ownership of strategic professional knowledge insights around communication and pedagogy. Without a phronetic understanding of the relationship between these trainees' personal moral and political values, standards-based training would fail them on the grounds of poor language skills and didactic teaching. However, the findings demonstrate that if trainees and teacher educators focused more on the development of phronetic dispositions, the disconnect between belief and action in the classroom practice could be overcome in a way that *techné* alone could not address. For example, mentors using those teaching standards which address trainee communication may well restrict their judgements to spoken and written English whereas, crucially, in the case of these trainees, the need to be addressed is the trainees' understanding of young people's social, moral, spiritual and cultural experiences and concerns in the UK context. Without this understanding these trainees failed to communicate abstract religious concepts in ways which were contextualised within pupils' experiences. The findings also reveal that strong Christianity subject knowledge is not enough; trainees need to have additional pre-course experience of UK classroom interactions. There are clearly modifications to *techné* required in these findings as well as structural changes which impact on trainee progress, for example, more differentiated training on placement one

giving a longer run in to build interactions with pupils and increased preparation time on the first two placements in order to address the implementation of pedagogies unfamiliar to the trainees.

Most importantly, there are implications for the role of the mentor in ‘encouraging trainees to authenticate their pedagogy through the incorporation of their cultural values and perceptions into their teaching rationale’ (Mead 2006, p183). Here again, when mentors begin to affirm the African identity of the trainee within their teaching, including their personal moral and political values, we see the potential for standards-based training to develop phronetic dispositions which enable *phronesis* to serve *techné*. The result is that trainees develop a more critical and strategic professional knowledge which empowers them to experiment with more interactive pedagogy and communication. This is revealed very powerfully when the Rwandan trainee is encouraged by his mentor to teach about the Rwandan genocide within the topic of suffering and evil. The trainee over a period of time moved from a transmission model to a much more exploratory approach with pupils interjecting and asking pertinent questions. This resulted in an increasing mutual respect between trainee and pupils and a developing balance in his lesson between teacher transmission, independent pupil research, discussion and well-formulated pupil opinion.

Contextualising paper five within the wider professional discourse

Paper five has been valued in recent professional discourse because it ‘consciously builds on a finding from an earlier study by Sikes and Everington (2001) that highlighted the place of religion and culture within the personal histories of religious education teachers’ (Robbins & Francis 2016, p.60). Both papers were re-published to form the section on Religious Education teacher education in the latter world class reader entitled *The empirical science of Religious Education*. The vicarious experience of paper five communicated and injected into professional discourse is located, in particular, according to Robbins and Francis, in the progression from Sikes and Everington’s (2001) study of a cohort of secondary PGCE trainees to the ‘sharp focus which concentrates on a specific ethnic group, namely Black Africans’ (p.60). The sharp focus of the case study in paper five is recognised by professionals in the field, such as Baumfield (2007) as providing the richness of data which both Bassey (1999) and Stake (1995) consider to be essential for generalizability:

Current and existing research has used narrative methods such as The life history approach to elicit rich accounts of novice teachers' experiences in order to understand what they know and how that knowledge is acquired (eg Mead 2006) p.77.

Everington (2014) is one such author who cites paper five with the intention of taking forward the rich accounts of values conflict experienced by the Christian Black African trainees into the lives of Hindu, Muslim and Sikh teachers of religious education. Significantly, these trainees have all been educated in the UK and are confident about drawing on their cultural, religious identity and experience in making RE 'real' and accessible for their pupils in the way the Rwandan trainee was being encouraged to move towards in paper five. Like the Black African trainees, Everington's case study trainees had strong personal moral and political values about inclusion, but paradoxically, were not prevented from implementing these because of pedagogical and communication issues, but often, because of pressure from their own faith community members within the school to be more exclusive. Although not addressing the impact of standards-based training on the development of the relationship between trainees' personal moral and political values, Everington acknowledges how critical it is that teacher educators provide multi-ethnic trainees with the opportunity to reflect on the relationship between their personal and professional lives if they are to become confident and inclusive practitioners. Everington emphasises how skilful these trainees are at deploying their personal values in their teaching in order to build trust and make RE 'real' and accessible. This resonates with the concept of a strategic and critical professional knowledge within which *phronesis* and *techne* are fused. Without such knowledge *techne* alone would not have enabled the trainees to resist the pressures from faith community members in school to become exclusive teachers.

Everington's study confirms the view in paper five that standards-based training, given the encouragement of phronetic dispositions, can ensure that *phronesis* will serve *techne* and a critical and strategic professional knowledge can then develop which enables trainees to overcome critical challenges in enacting their values in the classroom. The bleak alternative to this, which standards-based training is susceptible to if phronetic dispositions are not encouraged by educators, is captured well in Limonds (2008) historical analysis of black African teachers encountering similar conflicting sets of values to those in paper five in England in the nineteen fifties. In Limond's case study V and W are two African teachers sent on a UNESCO-backed programme to live and

work in a small rural English market town with the intention of dispelling pupils' monocultural prejudices. Limond believes the project was a failure because the African identities of the two teachers were not allowed to emerge and he cites paper five to conclude that things may be no better:

Contemporary evidence suggests that teachers and student teachers from similarly 'exotic' backgrounds still encounter as much, if not more, bewilderment and hostility from the majority ethnic population in English schools as did V and W (Mead 2006) (p.40).

Limond, however, does not acknowledge how paper five demonstrates that the bewilderment and hostility need not continue if we protect the relationship between trainees' personal moral and political values, encourage phronetic dispositions so that *phronesis* serves *techné* and a critical and strategic professional knowledge emerges which enables trainees to problematize values conflict. Note, then, the contrast in the experience of V and W with Student S in paper five whose mentor encouraged him to teach about the Rwandan genocide which allowed his Rwandan identity to emerge and which gave him confidence to be his African self in his teaching, in his pastoral relationships and in his communication with parents.

Papers six and seven

Papers six and seven also seek to demonstrate how a phronetic understanding of the relationship between personal moral and political values can enable teachers to develop in a critical situation in one school where potentially these two sets of values might become disconnected and where *techné* will dominate to the detriment of whole school ethos and pupil-teacher relationship. Paper six is entitled: 'Conflicting concepts of participation in secondary school Citizenship'. This paper, which was first published in *Pastoral Care in Education*, (2010) 28 (1), pp.45-57, demonstrates how the enduring nature of Crick's foundational tenet that participation in citizenship is grounded in the relationship between the moral and the political is challenged and compromised by structural factors within schools. The example is offered of the uncoupling of teachers' and pupils' personal moral and political values in the context of participation within Citizenship for reasons of instrumentalism and *techné* which are related to pupil compliance and Ofsted-driven school improvement (see Ofsted 2006). In particular, what is diminished here is the integral relationship between the moral and the political

based on moral questions arising from young people's and teachers' judgements about what kind of political participation is appropriate and just. Paper six clearly demonstrates the very real way a dominant instrumental *techné* impacts on the integral link between the moral development of the teacher (and indeed the pupils) and their actions in the classroom as citizens.

By contrast, paper seven offers insights into my second and third key issues concerning the extent to which standards-based teacher education (and development in this case) can develop phronetic dispositions which would enable *phronesis* to serve *techné* and in doing so generate transformative professional knowledge. Paper seven is entitled: 'The management and impact of a student-led Iraq war protest in a fresh start school', first published in *Pastoral Care in Education* (2004b) 22(4) pp6-12. This is a case study of a student-led Iraq war protest which presents a much more complex and dynamic picture of participation that brings into play the relationship between personal moral and political values for teachers and students and consequently their ownership of the moral decision-making processes involved. This study gives us a glimpse of staff and students individually engaging in the complex but dynamic relationship between their personal moral and political values as they address the student protest. Data from teachers gives insights into how the dynamic relationship between their personal moral and political values is engaged and in some cases changed through their involvement in the complexities, emotions and contradictions of managing the protest. For teachers this is a learning opportunity, generating new critical and strategic professional knowledge, which, because it is derived from *phronesis* serving *techné*, brings about profound changes in the school ethos linked to the development of more mutually respectful student-teacher relationships, the development of more democratic and inclusive classrooms and the development of a more authentic student voice. This, I consider to be teacher education at work in the whole school context which, through enlightened and risk-taking leadership, creates a fusion of *phronesis* and *techné* that generates a transformative critical and strategic professional knowledge. At the same time, this process plays a significant part in getting a failing school back on its feet, thereby confirming the necessity of *phronesis* serving *techné*.

As with paper five, paper seven demonstrates the potential for trainers and leaders to develop phronetic dispositions in trainees and teachers working in challenging contexts,

thereby generating transformative professional knowledge which can bring about change in practice. However, paper seven raises some fundamental issues surrounding this process which are relevant to all the training contexts examined in the seven papers. If the last three papers of the seven point to the potential for overcoming the limitations of standards-based teacher education, essentially through the self-realisation of the identity of the teacher as citizen, a question has to be asked by teacher educators concerning who models this potential for trainees. Another question has to be asked about how schools might change so that teachers and students have opportunities to realise their identity as citizens, thereby providing trainee teachers (and indeed experienced teachers) with a professional development environment within which the relationship between their personal moral values and their political values can flourish. Thirdly teacher educators need to ask how we minimise the risk of teachers, leaders and indeed inspectors, appropriating the dynamic relationship between personal moral and political values in a way which does not do justice to teachers' identities as citizens in the classroom in order to meet standards-based and instrumental expectations. Papers five, six and seven raise questions, then, which seem to go deeper than the preceding papers into the very identity of the teacher themselves in relation to the extent to which standards-based teacher education can develop phronetic dispositions, which in turn can generate a critical and strategic professional knowledge. This depth has resonated with researchers in the field, again demonstrating the efficacy of the fuzzy generalisation and vicarious experiences offered by rich case study material discussed in chapter two. I therefore intend to discuss these critical questions in the context of the contribution of papers six and seven to the wider professional discourse.

Contextualising papers six and seven within the wider professional discourse

First of all, who models the potential to overcome the limitations of standards-based teacher education through the development of phronetic dispositions? This essentially goes to the heart of the trainees own learning experience. I have argued consistently since examining the relationship between Religious education and Citizenship (2000, 2001) and subsequently in papers one to three of the first selection here that the extent to which trainee teachers will be challenged to critically examine personal and professional values will depend on the model of citizenship education which they are invited to engage in by their teacher educators. So, for example in paper seven we see

teachers exposed to a much more justice-oriented concept of citizenship; the communitarian model may be upheld by a number of teachers in the school, but it is not the prevailing response of the senior management team who wish to allow a much more critical model of citizenship to emerge. The key learning point for teachers moving away from the communitarian model is that they perceive the reality of student-led agency which gives them the phronetic insight into how the learning relationship between students and teachers might be reconfigured. Banaji (2008), in her study of youth agency in the context of the Iraq war protests, cites paper seven as providing a rare but valuable insight such as gained by some of the teachers in the school context:

There is evidence to support the truth of positive outcomes of the anti-war civic actions, particularly for some young people's sense of agency in the public sphere (Mead 2004b) and the sense of the need for a broader accountability from governing elites (p.552).

In the school context there is almost a mirror image of the need for teachers to recognize that the personal moral and political decision-making process has to be mutually respected and recognized by all involved in a democratic learning process. The same point is made by Bowman (2012) who sees the scenario at the start of paper seven as providing 'a familiar illustration, abiding, even after a decade of the alienation between young people and conventional politics'(p.38). Yet he cites the paper because in the case of this particular school, the senior management team play an important part in overcoming the discrediting of young people's activism as disruptive and therefore offers an example of addressing:

The disconnection between prescribed paths to engagement and adulthood and later treatment by those who prescribed these normative pathways (p.38).

Paper seven offers what the editor of *Pastoral Care in Education* described in her editorial as a 'compelling study' (McLaughlin 2004) because the senior leaders of the school involved had the courage to model for trainees how the relationship between teachers' and pupils' personal moral and political values are at the heart of a social justice and inclusive understanding of schools and learning. This lies at the heart of the problematizing process which Carr and Kemmis (1986) describe as characterising critical and strategic professional knowledge. Many situations in class and in the life of a school

provide similar potential to develop phronetic insights when leaders are not risk averse because of the standards agenda.

Pedagogy is another key area in which modelling should be done in schools and in the university. Paper one was very much concerned with trainees' own pedagogical experience in university sessions and this has to be the key to trainees recognising the mutually respectful nature of teachers and students moral decision-making. It follows that if trainees are to recognise young people's agency they will need to experience themselves critical approaches within their own learning which will challenge liberal and communitarian values and, indeed the deficit and compliance model of engagement with pupils which may meet standards but denies the individual integrity of students and teachers. Struck again by the efficacy of the relationship between personal moral and political values for students and teachers in paper seven, Biddulph (2012), as a teacher educator, draws on the paper to set up a powerful pedagogic model in the context of sexualities within citizenship education:

Mead (2010) raises the question about how participation within citizenship is to be achieved and I agree with his view of the limitations of the 'liberal project of citizenship', where arguably tolerance is not enough. To be tolerant could imply that some concession is being made; it is a position of distance, of being a bystander which can be questioned from a moral point of view (p.109).

Biddulph goes on to capture very well the alternative kind of critical approach which will challenge the values and assumptions of all those involved in a democratic learning process:

The challenge is to provide the debate about the plurality of sexuality in an inclusive and sensitive way that pushes students to really interrogate their values and understanding. I genuinely think this would make a fairer and more understanding world (2012, pp. 109-10).

Trainee teachers will struggle to achieve this kind of pedagogy if they have not experienced anything like it themselves in their pre-service education. Biddulph is right about the link between such 'interrogation' of values and youth agency in relation to social justice – the 'fairer world'. Teachers' recognition of the integrity of this link through phronetic dispositions such as explored in paper seven, should ensure that they

go beyond the liberal tolerance of communitarianism which encourages a deficit view of the needs of young people and develop an understanding of how interrogated values can impact on social justice in schools and classrooms.

Beyond asking how teacher educators might model democratic learning processes for trainees training in outcomes driven contexts, a second question for teacher educators arising from papers six and seven is concerned with how schools, as the primary site for teacher education, might have to change so that teachers and pupils have opportunities to realise their identity as citizens. Only in this way can schools provide trainee teachers (and indeed experienced teachers) with a professional development environment within which the relationship between their personal moral values and their political values can flourish. Drawing extensively on papers six and seven, this question is central to Horsley's (2015) doctoral work which seeks to 'make an argument for a more nuanced understanding of the value of citizenship education in schools through which the edifying contribution of engagement with the political and the personal might be recognised and nurtured' (p.2). In an outcomes driven ethos, Horsley considers that what is 'really striking' about paper seven is the pupils sense of empowerment in the wake of the Iraq war protest (p.189). The richness of the case study data, provides her with a vicarious experience which motivates her to 'explore citizenship education on a deeper level through engaging with the experiences and understandings of teachers and pupils using a methodology which is similar to Mead's (2010) analysis of anti-war protests' (p.4). Although not directly focusing on teacher education, Horsley's analysis leads her to contend that only a radical departure from the outcomes-driven norms of English secondary education would bring the changes necessary for all participants to become agents in what needs to be a process of social change:

Mead is convincing in his analysis of the importance of engaging all members of the school as stakeholders in its core processes. Participation on these terms is fundamentally different from Chandler's (2000) 'technical' participation or, in Mead's (2010: 55) words, 'instrumental participation that uncouples the political challenge from the moral decision-making, and is 'done' by staff to pupils'. While there may be much to be gained from structured participation in the classroom, if this is not complemented by critical thinking and agency, it will *depoliticise* the political education Crick advocated. (2015, p.190).

Horsley's position brings us to the third question for teacher educators arising from papers six and seven. This concerns how we address the single most powerful inhibitor to schools moving in the direction advocated by Horsley which is teachers appropriation of citizenship education in order to address standards-based issues within their own school. Jerome (2012b) draws on my analysis of Ofsted inspectors' appropriation of concepts of citizenship in paper 6 in order to address school improvement but extends outwards to teachers in two different schools. He argues that teacher perceptions are brought to bear on conceptualising citizenship in their particular schools, 'although these are not always overtly political and often reflect wider beliefs about the schools context' (p.139). For example, the teachers in one school 'identify parochialism as a problem in their school and they formulate citizenship as an educational response' (p.140). In another school, the diagnosis of each teacher is different and the different needs of different intakes of pupils leads to the lack of a whole school understanding of citizenship. Jerome concludes that:

The significant observation seems to be that, whatever the nature of the deficit to be remedied, citizenship may be being used to address perceived social problems in the school. This in turn reflects a broader dimension in New Labour's citizenship policy relating to what has been called the 'responsibilisation' or 'remoralisation' agenda. It also indicates one significant reason why we might expect citizenship to vary between schools. (p.140).

This conclusion has considerable implications for teacher education because opportunities for trainees to problematize social justice issues within their practice may be narrowed by an in-house conceptualisation of citizenship which is used instrumentally to remedy deficits rather than build interdependent teacher and student moral and political agency.

Conclusion to selection three

Papers five, six and seven, in addressing challenging moments in teacher education, actually deepen the overall analysis of the research question across the seven papers. Here are the critical insights provided by rich data which offer fuzzy generalizations and vicarious experience to other professionals. Their responses to these papers have provided significant insights into the ways in which the dynamic relationship between teachers' personal moral and political values might be developed in standards-based

training, thereby generating a critical and strategic professional knowledge in which the moral and instrumental are fused. Selections one and two have identified *process*, *pedagogy*, *provision*, *autonomy* and *identity* as key elements in this process but, building on the latter two elements, selection three demonstrates that, ultimately, it is through the self-realisation of the identity of the *teacher as citizen* that the agency is secured which enables a dynamic relationship between personal moral and political values to flourish. That this flourishing will ensure that high standards are achieved by competent teachers is rooted in pupil-teacher mutuality as citizens within the school.

Those who have responded to the vicarious experiences offered by the three papers point us back to *process*, *pedagogy* and *provision* with deeper, more far-reaching consequences than examined in selection one. For example, papers in selection three deepen our understanding of *process* which was described as a process of human development for trainees in selection one but now is contextualised and there are fundamental questions about who will model what is essentially Crick's understanding of citizenship for trainee teachers? Teacher education *Pedagogy* for values development in selection one was perceived as philosophical and moral inquiry but now the question is asked who will model for trainee teachers Biddulph's interrogative pedagogy for social justice? Finally and fundamental to the future of teacher education, can schools make a radical departure from the outcomes-driven norms which would bring the changes necessary for all participants to become agents in what needs to be a process of social change? This, then, is the deeper understanding of the *provision* issue which in selection one may have focused on variations in training opportunities but which here now refers to the ethos, values and degree of democratic processes for pupils and teachers in a holistic understanding of the training context. These questions are increasingly important as the main site for teacher education is now the school with the development of School Direct and Teach First.

The questions raised by the papers reflect a deepening of understanding, particularly within the elements of trainee *autonomy* and *identity*, as well as a keen awareness of the practical implications surrounding *process*, *pedagogy* and *provision* if the self-realisation of teacher identity as citizen is the way forward in ensuring the dynamic relationship between personal moral and political values is nurtured in training. In the next chapter I

want to reflect on this deepening of understanding in my own professional life as well as explore why these papers have important practical implications for teacher education.

Values in Teacher Education

Chapter 4 The substantive contribution of the selected papers

Introduction

This chapter sets out the distinctive contribution of my work which rests in the identification of *identity* and *autonomy* for the teacher as moral agent and which troubles the dominant discourse of *techné*. Current policy trends are then challenged, both in terms of their weaknesses and their potential strength. Finally, I demonstrate how my approach yields a distinctive agenda for adapting and improving ITE through *process*, *pedagogy* and *provision*.

The unique cohesiveness of the selection

First and foremost, the substantive contribution of the selected papers is grounded in the case for their cohesiveness developed over the preceding three chapters of this commentary. I began with two interrelated elements of the research question which the selected papers address:

1. how might the dynamic relationship between trainee teachers' personal moral and political values be developed in standards-based teacher education and
2. what contribution might this relationship make to the development of a critical and strategic professional knowledge within which the moral and the instrumental are fused?

I then proceeded to develop my interpretation of the research question through the three themes explored in the literature review chapter :

Theme 1 - the nature of the impact of a dominant instrumental *techné* on the integral link between the moral development of the trainee and their actions in the classroom as citizen who seeks to make people better in some way.

Theme 2 - the extent to which standards-based teacher education can develop phronetic dispositions which would enable *phronesis* to serve *techné* in learning to become a teacher.

Theme 3 - whether or not opportunities to develop phronetic dispositions have the potential to transform an instrumental approach into a critical and strategic professional knowledge which is based on teacher ownership of the moral decision-making process.

These themes cohere around the view that the dynamic relationship between teachers' personal moral and political values might be developed in standards-based teacher education and generate a critical and strategic professional knowledge if teacher educators deepen their understanding of the place and nature of trainee *autonomy* and *identity*. The overall cohesiveness is complete when I make the case that new insights into trainee autonomy and identity provide original interpretations of *process*, *pedagogy* and *provision* within teacher education which can make a unique contribution to addressing key issues in current practice.

The distinctive nature of the approach taken

The distinctive characteristic of the work emerges through my lived experience in the dual role of researcher and teacher educator throughout the research period. Case studies provide iterations of phronetic insights into the trainee experience rooted in my own practice and reflections over a period of substantial policy change and practice in teacher education. The uniqueness of this stance has been theoretically underpinned and fully justified in chapter two, drawing on the insider-outsider continuum. Of particular importance here is both the immediacy and evolving nature of the research as I respond personally and professionally to successive policies and initiatives affecting trainee teacher development. The purpose of this commentary is to make sense of these experiences over more than thirteen years of research as well as to capture the professional trajectories which deepened my understanding; for example, I map in chapter one an outward movement from subject specific issues related to values to a broader concern for the development of a values-based critical and strategic professional knowledge. The efficacy of this lived experience is borne out in the effective use of the theory-testing case study method, as argued in chapter two. The contributions of the papers to the wider professional discourse, analysed and discussed in chapter three, powerfully exemplify how rich data can provide the ingredients for 'fuzzy' generalizations and learning through vicarious experience, precisely because it is personalistic, has an emphasis on time and place and develops a plausible and worthwhile argument in its own context. Essentially, the citations which I have discussed in chapter three demonstrate that my work has been incorporated in a

continuing professional dialogue which strengthens my fundamental conviction that something of worth is at stake when values are neglected in teacher education.

Another dimension to the lived nature of the research is its less common focus on teacher personal and professional development rather than curriculum; the latter has come to dominate teacher education research and undoubtedly reflects the positivistic nature of knowledge within prevalent neo-conservative and neo-liberal ideologies of education. My lived experience of striving to give cognizance to *phronetic* knowledge which serves *techné*, rooted in what should be a dynamic relationship between a teacher's personal moral and political values, is essentially the distinctive contribution which would be missing from the literature in the field had it not been published. Online searches of *The Journal of Education for Teaching* and *The European Journal of Teacher Education* demonstrate a paucity of titles which contain the key words 'teachers' values'.

Having considered the cohesiveness and approach of the collection of papers and their distinctive contribution to the literature, I now wish to demonstrate more specifically how the deepening of the claims made by the papers makes a further contribution to challenging current practice in teacher education. I wish to make the claim that *identity* and *autonomy* play a critical part in developing the trainee teacher as a moral agent. I then examine aspects of current teacher education practice with the intention of evaluating the extent to which it enables *identity* and *autonomy* to flourish. Finally, I set out a future agenda for adapting and improving teacher education in the light of my evaluation.

How the research claims challenge assumptions and expectations in current teacher education practice

Section one – identity and autonomy as critical to the development of a dynamic relationship between trainee teachers' personal moral and political values

In paper one trainee autonomy is encouraged through philosophical inquiry leading to a re-assessment of their values in relation to work they would be doing in pluralistic and values-laden classrooms. The research demonstrates trainees moving towards a greater level of confidence and autonomy in making connections between their personal moral and political values and inclusive pedagogy, particularly in relation to PSHE/Ct. What is offered here by the research are unique phronetic insights into how ownership of a more critical and strategic professional knowledge might be developed which allows for the individual's autonomous reflections on the purpose of education and their part in it

as a citizen. Paper two demonstrates the challenges faced by mentors and others in school in giving trainees opportunities to exercise this autonomy in school-based training contexts. The paper asks key questions which are at the heart of the relationship between the moral and the political, for example how does valuing others equally through respect for the humanity of others and acceptance of difference actually permeate teaching and learning? How do teachers adapt their methods in relation to maintaining a dynamic relationship between their personal moral and political values? How do teachers espouse inclusive values without coercion, for example in areas of multi-culturalism and sex education? Paper three builds on our understanding of the development of autonomy by giving important insights into how trainees have actually been addressing such questions in their life experience preceding initial training. The development of trainee autonomy is therefore also located in the 'recognition of well developed, well informed and secure beliefs and values which will underpin all that is new to learn about teaching' (Mead 2007, p.251).

Paper four, which is concerned with the implementation of ECM within ITE, provides a significant deepening of the insights into the critical nature of trainee autonomy. In this paper autonomy is examined in the context of a study of the impact of a dominant instrumental *techné* on the integral relationship between the moral development of the trainee and their autonomous actions in the classroom as citizens. Autonomous ownership of a strategic and critical professional knowledge is compromised by the disconnect between trainees' personal moral and political values when *techné* dominates and *phronesis* is marginalised. The unique insight here is that much of the organic understandings of professional knowledge owned by trainees through their life experiences and evident in the pre-existing values of GTP trainees in paper three, are replaced by propositional knowledge, skills and competencies, with the result that the intrinsic relationship between teachers' values, autonomous ownership of professional knowledge and pupil well-being is weakened.

I believe that papers one to four make strong claims about autonomy as critical to developing a dynamic relationship between trainees' personal moral and political values. However, I want to make the case that in the remaining papers it is both trainee autonomy and identity which play a critical part in building a relationship between values which in turn generates a strategic and critical professional knowledge. This is not to say that identity is absent in selections one and two but I would argue it is more implicit.

For example in papers one to three it is found in references to the development of trainee 'self-understanding' through making implicit values explicit and becoming an autonomous teacher with clarified understandings who is able to model inclusive values and create an inclusive classroom ethos. In paper three it is evident that well-formed values, which need to be made explicit if trainee autonomy is to develop, are inextricably bound up in personal and professional identities from their pre-teaching life. Similar concepts of self-understanding are evident in the data from the first cohort of trainees in paper four who have an organic understanding of how the identity which they bring to the course continues to evolve as they interact with the life, values and ethos of the classroom and school. Changes in perception of professional knowledge found within the following year's cohort, resulting from the instrumental implementation of ECM, demonstrates the delicate balance between autonomy and identity at the level of individual self-understanding.

It is in paper five where I move beyond individual self-understanding to identify how complex cultural and religious values and beliefs impact on trainee identity and autonomy in a particular training context. I make the claim that for the Black African trainees to develop ownership of their professional knowledge they need to be encouraged by their mentors to authenticate their pedagogy through the incorporation of their cultural values and perceptions into their teaching rationale (Mead 2006, p.183). It is when the African identity of the trainee is affirmed within their teaching, including their personal moral and political values, we see the potential for standards-based training to develop in trainees' phronetic dispositions which will enable them to engage in moral decision-making, problematizing issues of inclusion and exercise an autonomous critical and strategic professional knowledge.

My analytical trajectory of the relationship between autonomy and identity progresses from self-understanding in the papers in selection one and two and outwards to the part played by cultural and religious values in selection three, finally arriving at the part played by the culture, ethos and values of the whole school in paper seven. Interaction between autonomy and identity is demonstrated in the way we see staff alongside students individually engaging in the complex but dynamic relationship between their personal moral and political values as they address the student protest. The relationship between identity and autonomy is changed through their involvement in the complexities, the problematizing and contradictions of managing the protest. This was

the personal and professional learning process which led to deepened self-understanding talked about in earlier papers. Autonomously owned and new strategic professional knowledge is acquired which eventually impacts on student-teacher relationships and the development of more democratic and inclusive classrooms. Teachers are empowered by new insights into student agency which in turn clarify and strengthen their own identities as pro-active citizens within an increasingly justice-oriented environment.

I wish to conclude this section by claiming that the extent to which standards-based teacher education might effectively develop a dynamic relationship between trainees' personal moral and political values and thereby generate a critical and strategic professional knowledge will ultimately be dependent on the identity of the teacher as citizen. I believe that it is through the self-realisation of the identity of the teacher as citizen that the autonomy and therefore the agency are secured which enables a dynamic relationship between personal moral and political values to flourish. It is this final claim which is, for me, the measure of the original and unique insights which I have brought to bear in the research process over thirteen plus years. Such a claim offers a significant challenge to increasingly school-based teacher education and so it is essential that we now evaluate the extent to which current practice can provide opportunities for *identity* and *autonomy* to flourish.

Section two – A critical evaluation of the extent to which identity and autonomy can flourish in current teacher education practice.

University Partnerships – for those of us working in university partnerships, course coherence has been a recurring issue, arising from increasing centralised prescription which has to be held in tension with holistic understandings of the wider role of the teacher and the variables in opportunities provided by different types of school placement. It is arguable that in the best school-based examples, such as Teach First, the intrinsic relationship between trainees' values, their autonomous ownership of professional knowledge and their addressing of pupil well-being may be more organic and coherent than in university partnerships. My research claims do challenge the coherence of the university partnership model and the recommendations I have to make about *process*, *pedagogy* and *provision* in the next section in the light of new insights into *autonomy* and *identity* are highly relevant, not least of course because they have emerged from data collected in mainly university partnership contexts. The relevance of the findings as they emerged over time in my own professional context can be exemplified

in my decision to restructure the secondary PGCE programme so that it was framed by values-based themes linked to areas given increasing importance: political literacy, global citizenship, sex and relationships education and respecting difference and latterly British Values. These themes were woven into structures, assignments, inquiry-led and trainee-led seminars and school-based research tasks throughout the year. A critical structural feature introduced was the role of the pastoral mentor, in addition to and distinct from the subject mentor. This role was intended to develop a more holistic dialogue with the trainee based on the relationship between identity and autonomy and which would nurture the intrinsic link established in my research between trainees' values reflecting who they are, their autonomous ownership of professional knowledge and their addressing of pupil well-being.

School Direct - Brown, Rowley and Smith (2016) have identified the single most critical issue in School Direct as 'reductionist models of what counts as 'knowledge' as something which is a commodity that can be delivered and received according to external specification whilst positioning educational practice as defined by quality assurance structures and indicators' (p.7). Although the majority of trainees had opted for the School Direct route on the basis that they believed that gaining more practical experience would be advantageous, in reality the emphasis on the importance of practice creates a trend towards using practical elements as 'descriptors to contrast more academic/theoretical elements which are seen as not much use' (p.23). This trend is exacerbated by a 'range of beliefs about what is favourable or deemed 'useful' depending on provision, location, underlying principles and the stage of development of any local provision' (p.23). Brown, Rowley and Smith (2016) argue that their evidence suggests that the significant variations in School Direct local provision reflects what is in fact an 'ignoring or simplifying what is actually a very complex business' (p.23). This is particularly evident in the work of school-based mentors who, supported by the instrumental definition of mentoring in the Carter Report (2015), are increasingly deploying conceptions of practice that integrate situated conceptions of theory responsive to the needs of practice. The result is that trainees craft their professional knowledge and understanding according to the legislative framework rather than being educated to engage critically with evolving demands.

Brown, Rowley and Smith (2016) conclude the first full report on School Direct in a striking way which resonates with the challenges and provocations offered by the claims from my research set out in the previous section:

The teacher educators and trainees have an understanding of their own practice. Yet these understandings are referenced to discursive parameters that encapsulate particular ideological slants on the matters in hand. People are processed through the metrics that are compliant structures rather than understood as humans in a stand-alone sense. (p.27).

Significant to the validity and impact of my research claims, are the report's authors' recommendations that trainees need to experience a process of development within which there is the space for autonomy and identity to emerge. An emphasis is placed on the need for school-based mentors to support trainees in building and taking ownership of an 'independent analytical capability' (p.27). This should be achieved through a *process* of reflective practice which is 'underpinned by successive reconceptualisations of practice and which essentially, in the light of my research claims: 'enhances trainees' abilities to claim intellectual space in these regulative times' (p.27).

Teach First- weaknesses in trainees' ability to check on pupils' understanding and variations in the quality of mentoring may belie some aspects of instrumentalism evident in School Direct, but overall most recent Ofsted reports on Teach First highlight outstanding qualities which my research claims would support. I was particularly struck by a description in the North East region Ofsted report (Ofsted 2016) which I felt resonated with my claim that it is through the self-realisation of the identity of the teacher as citizen that the autonomy and agency are secured which enables a dynamic relationship between trainees' personal moral and political values to flourish. The inspector is impressed by:

The enthusiasm and high levels of collaboration and cooperation, in a close knit partnership based on positive relationships, mutual respect, high expectations and shared vision and commitment to improving life chances for children and young people in the North East region.

Not surprisingly and in keeping with my research claims, standards are 'deeply embedded,' suggesting *phronesis* is serving *techné*, resulting in trainees who are characterised by their 'motivation and commitment to raising educational achievement,

addressing educational disadvantage and in the process becoming highly effective teachers and leaders' (p.6). It would seem that autonomy and identity and, in particular ownership of a critical and strategic professional knowledge comes from a dynamic relationship between trainees' personal moral and political values rooted in their readiness to engage in a shared vision about understanding and addressing the causes of underachievement. Here I sense there is Carr's (2007) definition of trainees taking ownership of their understanding of the purposes of education. The Ofsted report, not surprisingly emphasises trainees' 'reflectiveness, resilience, conscientiousness and ability to seize the initiative' (p.9).

I want to be as even-handed as possible about school-based training, even though my career and research reflect the university partnership model. I am currently a School Direct tutor and although I recognise all the key issues raised by Brown, Rowley and Smith (2016), I believe that school-based training has the potential for the self-realisation of the identity of the teacher as citizen. Teach First, it seems to me supports my research claims and so the issue for me which it presents is about replicating such good practice across School Direct. I intend to address this issue in the next section when I consider the impact of my insights into process, pedagogy and provision.

Prevent Strategy – The only reference to values in the 2012 Teaching Standards charges trainee teachers to uphold British values which is a far cry from the embedding of professional values in the 2002 version. However, this brief reference to values belies the enormity of the challenge of the Prevent Strategy for teacher educators and I therefore believe that my research claims are highly pertinent to practice in this current context. Not dissimilar to ECM, Prevent is values-laden, especially when we add in British Values which have been described as 'ill-defined', vulnerable to misinterpretation and deeply ill-considered' (Burns 2015). As I demonstrated in paper four, Prevent, like ECM will only inform a critical and strategic professional knowledge if trainees have been given the opportunity to examine the policy in relation to their own values, leading to ownership of professional knowledge and consequent pupil well-being. Robson (2012) has identified the moral ambiguity and uncertainty amongst practitioners when dealing with the rights of ethnic minority pupils. This is particularly relevant to the Prevent Strategy which, as Awan (2012) points out, fails to distinguish between extremists and Muslims. Robson (2012) argues that Prevent conflates '*threat*', '*Al Qaida*,'

'*Muslim*' and '*terrorist*' and in doing so closes down dialogue which Richardson (2004) and Madood (2010) consider essential if new or complex understandings of the underlying reasons for terrorism are to be sought and the *othering* of Muslims is to be avoided. The accumulative effect of these negative trends in schools, and particularly on trainee teachers, is a growing unease identified by academics (Robinson 2010; Phillips, Tse & Johnson 2011; Awan 2012) that teacher surveillance is undermining the trust and openness which should underpin the values and ethos of democratic schools within which, as I claim, teachers (and pupils) can realise their identities and which, in turn, secures their autonomy to develop a dynamic relationship between their personal moral and political values.

Section three - A distinctive agenda for adapting and improving current teacher education practice

Within teacher education professional discourse there is widespread dismay and concern about the fundamental policy shift to School Direct. As I have already stated, there are undoubtedly weaknesses here which justify the view that trainee teachers may have an impoverished training experience. However, I believe that the collected papers give distinctive insights into potential strengths within school-based training. It is my intention, then, to offer the following analysis as a future toolkit which can play a part in future professional discourse.

1.Process

Having examined the issues within current teacher education practice in the light of my claims about the critical roles of trainee identity and autonomy in developing a dynamic relationship between personal moral and political values, I now wish to set out the strength of the challenges and provocations I believe my research contributes to adapting and improving current teacher education practice through new insights into the key components of *process*, *pedagogy* and *provision*. To begin with *process*, in selection one of the papers I have argued that the development of a dynamic relationship between trainees' personal moral and political values which can bring about inclusive practices, is best gained through the experience of a *process* of personal and professional development. Strengthening self-understanding through the development of phronetic

dispositions was certainly not part of the PGCE trainees' experience within my own university partnership, recorded in paper one (2003) and now seems even more removed from the trend within School Direct towards 'crafting professional knowledge and understanding according to the legislative framework' (Brown, Rowley and Smith (2016). However, papers in selection one clearly make the case that a more meaningful meeting of teaching standards is achievable through a deeper understanding of the relationship between personal moral and political values, evident in the development of effective inclusive practices amongst trainees who received appropriate values-based pedagogical and training opportunities in the university and in their schools. The fact that there appears to be more evidence of *process* rather than outcomes in Teach First where standards are much more embedded, strengthens my challenge to School Direct to address this deficit.

Paper four in selection two deepens our understanding of *process* to the extent that explains and therefore challenges what is actually going wrong in relation to the trend away from critical and strategic professional knowledge in School Direct towards reductive positivistic knowledge (Brown, Rowley and Smith 2016). The paper demonstrates how the instrumental implementation of ECM contributes to an uncoupling of the relationship between trainees' personal moral and political values. As other scholars in the field who have drawn heavily on this paper to enhance their own practice have agreed with me, that without opportunities to reflect upon and develop personal and professional values, the intrinsic relationship between trainees' values, their autonomous ownership of professional values and their addressing of pupils' well-being is potentially weakened. This analysis deepens insights into *process* because it demonstrates the integral relationship between *phronesis* and *techné*, the former serving the latter which Carr and Kemmis (1986) consider to be the hallmark of a critical and strategic professional knowledge. I have already indicated that Ofsted data suggest that in the Teach First training context the trainees' phronetic dispositions seem to be galvanised by the shared vision for social justice and inclusion; trainees are deeply reflective because their analysis of their practice is sharply focused on what impact their values are having on pupil progress in their learning (Ofsted 2016). I believe that the deeper insights into *process* in paper four and which are borne out in some good Teach First practice, provide a significant challenge to addressing the urgent need identified by Brown, Rowley and Smith 2016) for School Direct trainees to develop an

independent analytical capability and claim intellectual space in a highly regulated training context.

In selection three there is a significant shift in the understanding of *process* which demonstrates the integral relationship between the development of trainee identity and autonomy and the nature of the training context. Paper five shows how critical it is for self-understanding to become self-realisation through the training context encouraging trainees to incorporate their cultural, religious and political values into their teaching rationale. The importance of the training context is broadened out even further in the case study of the Iraq war protest in paper seven. I have already indicated that context seems to be a significant factor in Teach First with self-realisation of trainees and pupils underpinned by positive relationships, mutual respect, high expectations and a shared vision for inclusive practices. Brown, Rowley and Smith (2016) argue that much of the official specification and surveillance of teaching practice within School Direct is generating a commodification associated with the economic metaphors of 'delivery', 'providers' and 'performance' which actually changes the relationship between individuals and the context of their practice. I believe, then, that papers five and seven pose a fundamental challenge to School Direct schools to become places where teachers and pupils have opportunities to realise their identities as citizens. In this way the school context can provide trainee teachers with a professional development environment within which the relationship between their personal moral and political values can flourish. I also believe that kind of training ethos will put into perspective trainees' uncertainties about having to develop a surveillance role as part of their training in Prevent. The underlying truth about context which matters for trainees and pupils here was well articulated by Hunjan (2007) who responded to the Ajegbo Report's (DFES 2007) recommendation for the inclusion of Britishness in Citizenship by arguing that this was unhelpful and misplaced and that the best way forward for schools was to ensure that pupils were fully participating in decision-making processes.

2. Pedagogy

The challenges to process will clearly not be met without significant changes to teacher education pedagogy, both in the university and in school-based training contexts. Teacher educator assumptions about pedagogy are challenged in paper one of selection

one through my introduction of a *student-centred and philosophical and moral inquiry-based pedagogy* within a PSHE/Ct. primary elective. In this way I was directly challenging myself and my colleagues in a university partnership context with the beginnings of my research claims. Paper one offers original insights into how trainees develop phronetic dispositions which enable them to generate a dynamic relationship between their personal moral values and values about inclusion. Within school-based contexts papers two and three challenge assumptions about mentoring, demonstrating the significant impact of *dialogic mentoring pedagogy* on developing the relationship between trainees' personal moral and political values, thereby deepening their understanding of and increasing their confidence in the use of inclusive practices. The strength and the necessity of these pedagogical claims are brought home when we compare evidence of practices in School Direct and Teach First. Brown, Rowley and Smith (2016) exemplify the gap between personal moral and political values, as enacted through curriculum teaching, acknowledged by a School Direct school-based mentor: 'perhaps what we're not experts in is really the pedagogy behind it because we don't have the time to reflect on what we're doing and why we are doing it, it is very much in the moment'. (p.24.) By contrast, Ofsted describe the 'cohesion' (Ofsted 2016, p.6) in *Teach First mentoring pedagogies* which creates an organic relationship between trainees' values 'rooted in addressing inequality', 'deep critical reflection on theory and practice' and the development of 'a range of high quality teaching skills which address the causes of low achievement' (p.6).

Paper four in selection two brings into sharp relief what happens to process when positivistic understandings of knowledge create an *information driven pedagogy*. My analysis of the impact of an instrumental 'delivery' of ECM on trainees professional knowledge challenges teacher educators to consider that there will be a disconnect between trainees personal moral and political values if they are not given opportunities to critically evaluate such a values-laden policy in relation to their own personal moral and political values. The paper demonstrates that this disconnect leads to the dominance of *techné* over *phronesis* which does not make for critical and strategic professional knowledge. From the citations in chapter three there is evidence that some teacher educators are recognising the risks of positivistic professional knowledge, particularly in school-based contexts and are seeking to develop more *inquiry-led pedagogies* in central training sessions, drop-down thematic days and in developing *dialogic and generative mentoring pedagogies*. In

my own practice as course leader I have challenged my colleagues to develop Kroll's (2012) *pedagogies of participatory guidance and appropriation* which begin with trainees' questions arising from their practice with dialogue between peers, guided by the tutor, serving to problematize the relationship between their values and the development of inclusive practices.

There is, however, another level of process which I arrive at in the final selection of papers and this too demands new pedagogical approaches. In claiming that, because of teacher identity and autonomy, process needs to progress from self-understanding to self-realisation of the teacher as citizen, I am challenging teacher educators to adopt an *interrogative pedagogy*. In responding to my analysis of this pedagogy in paper six and exemplified in papers five and seven, Biddulph (2015) states that I am challenging teachers to go beyond a tolerant liberal view and to engage with pluralities by interrogating their values and understandings with the intention of creating a fairer and more understanding world (p.109). Essentially, such a pedagogy does not merely invite participants to engage in questioning and self-reflection in a liberal educational context, but rather, characterises the purpose and rationale of the institution itself within which personal moral and political values are increasingly fused. In looking at the qualitative differences across current training routes, it seems to me that Teach First's engagement of trainees' values with the training partnership's shared vision to improve life chances exemplifies something of this *interrogative pedagogy* which is woven throughout the training process. Clearly such a pedagogy will stand a better chance of engaging trainees in developing an embedded, confident and meaningful approach to the complex layers and nuances of the Prevent Strategy.

3.Provision

I want to argue that provision takes on a new and more creative meaning when viewed from the perspective of generating opportunities for *identity* and *autonomy* to flourish. One strong reaction to the introduction of School Direct was that this would lead to impoverished training provision. My view is that if a more organic model of teacher education is developed, teacher educators' frustrations and concerns about shortage of time and limited number of sessions cease to be as important as a discernible qualitative

difference in the trainee experience. This is not to say that the key ingredients within an organic model can ever be tokenistic, as I now elaborate.

My claim that developing trainee identity and autonomy gives agency to the relationship between their personal moral and political values, makes a strong challenge to tokenistic and one-off elements of provision within teacher education. In paper one we see how the process of personal and professional development experienced by B.Ed trainees on a sixty hour university-based elective does not compare with the random engagement of PGCE trainees in anything remotely related. In school-based contexts a process of personal and professional development will not happen without *regular dialogic mentoring* provision based on observations, feedback and exploration of the relationship between personal moral and political values. As a result, trainee identity and autonomy will not be developed through phronetic dispositions which build an evaluative standpoint on inclusion and social justice underpinning professional knowledge.

Secondly, my research claims challenge teacher educators to consider how cohesive their training is. Pressures on time in university partnerships and ensuring cohesion across university and schools plus the dangers of everything being ‘of the moment’ in the School Direct context mitigate against, not just a training process unfolding but also deepening. The challenge here is brought home by paper four which makes explicit the complex relationship between trainees’ values, ownership of professional knowledge and pupil well-being. There are examples from the citations in chapter three of colleagues rising to the challenge to deepen the training process by developing more *fluid and organic models of mentoring provision* (Pitfield & Morrison 2009) and more explicit opportunities to examine the relationship between personal and professional values (Byrne *et al* 2012, 2015; Dewhurst *et al* 2014). Teach First trainees appear to experience a more *coherent provision* which seems to reflect a more dynamic engagement of trainees’ personal moral and political values in the shared vision to improve life chances, leading to a greater sense of agency in use of critical professional knowledge which is consistently directed towards understanding and overcoming underachievement.

The shared vision rooted in social change which characterises Teach First, as reported by Ofsted (2016), points to the ultimate challenge of my research claims found in the third selection of papers, and particularly in paper seven. Can schools make a radical

departure from the outcomes-driven norms which would bring the changes necessary for trainee teachers, teachers and pupils, to become agents in a process of social change? This, it seems to me, is the more profound challenge arising from my research and gives a deeper meaning to the concept of provision. Variations in atomised elements of training, for example tokenistic Prevent training, are replaced by the ethos, values and degree of democratic processes for trainee teachers, teachers and pupils in a *holistic understanding of training provision*. In training contexts with such provision the self-realisation of the trainee as citizen provides the agency for the development of a dynamic relationship between trainees' personal moral and political values.

Conclusion

There is a dearth of papers on teachers' values and at a time when there appears to be widespread confusion about, what in practice, a school-led training model is meant to be. Certainly, one thing is sure, as identified by Brown, Rowley and Smith (2016), that 'all partners seemed to be forced to speak the neo-liberal language' (p.20). That language is characterised by deregulation, performativity, market forces and positivism. Those of us who have worked predominantly in university partnerships 1996-2010, even though we were coping with increasing neo-liberal performativity, may now feel that the school-led model offers an impoverished experience. However, I do not believe that is a constructive position to hold going forward and so throughout this period it has been my intention to focus on how trainee teachers' values, as fundamental to their personal and professional development, could thrive in increasingly instrumental contexts, whatever form these may take.

Not surprisingly, then, I chose to use the concepts and language of *phronesis* and *citizenship* rather than neo-liberal positivistic forms of knowledge in order to capture original and unique insights into the lived experience of trainees which can be vicariously communicated and so contribute to professional discourse. By contrast, the few papers on values written by teacher educators over the same period have often been concerned with subject values; however, even that would seem to be a luxury, as I have observed how many of my academic colleagues have been compelled by successive iterations of the National Curriculum to research neo-liberal curriculum goals for the benefit of their trainees. My awareness of the limitations of Flyvbjerg's phronetic

method with its dominance of *phronesis* over *techné*, lending too much importance to the subjectivities of the individual case (Eikeland 2008), led me to combine it with a well-justified theory-testing case study method which has provided rich case study material with plausible, trustworthy and worthwhile interpretations that go beyond the specific case. I believe that if I had not taken this approach and had the papers not been published there would be an absence of any meaningful insights into the impact that the relationship between teachers' personal moral and political values has on their capacity to develop a critical and strategic professional knowledge. The link with the nature of professional knowledge is fundamental to the contribution of the papers to professional discourse because leaders and practitioners talk about it a good deal, although not about values.

I would argue therefore that my papers make an original and unique contribution to counteracting the development of a widespread positivistic and therefore reductive professional knowledge which we have been wrestling with to some degree since the introduction of the first set of teaching standards in 1992 (DFE 9/92) but which is now intensifying through the current, confused neo-liberal School Direct model. The fact that paper four has been the seventh most read paper on the journal's home page for the past three years is an indicator of professional concern about the trend we are observing. The citations in chapter three suggest that providers and individual practitioners are beginning to look more closely at process, pedagogy and provision in the light of the papers. However, I would want to carry out more systematic research into these three areas in both School Direct and Teach First contexts, particularly because my analysis of current practice suggests that my research claims are supported by evidence of good practice in the latter context which might be transferable to the former.

As a School Direct tutor I certainly have access to both data collection and professional dialogue which I would want to pursue in the future. In other contexts beyond English teacher education debate, I have been able to engage with colleagues in the United States who consider the papers to resonate in similarly regulatory contexts, such as No Child Left Behind (NCLB) (see for example Boney 2014). My current research collaboration with teacher educators at Kyoto University of Education, Japan, (Mead & Sakade 2015; Alexander, Briggs & Mead, 2016) has led to them introducing dialogic and

generative mentoring into their teacher education programme in an attempt to bridge the gap between trainees' Asian collective values and global neo-liberal values. To conclude, then, it would seem to me that, over a significant period of policy change in teacher education in England, I am making a positive contribution to the transition from university-based to school-based training, as well as offering international colleagues a paradigm for understanding and addressing the tension between trainee teachers' personal, cultural and political values and the global commodification of education.

My final theoretical claim for teacher education, particularly in the school-based mode of School Direct which has contextualised professional development as its main asset, is that through the self-realisation of the identity of the trainee teacher as citizen in the school the autonomy and therefore the agency are secured which enables the dynamic relationship between trainees' personal moral and political values to flourish. I believe that the outcome of such flourishing is the development of a critical and strategic professional knowledge which is characterised by personal moral decision-making informing practical theory. The development of such professional knowledge has the potential to provide a meaningful fulfilment, as well as an exceeding of, the expectations of teaching standards, thereby overcoming the instrumental tendencies within the latter.

This theoretical claim is essentially optimistic and seeks in particular to exploit the potential of context within school based routes such as School Direct and Teach First; however, it demands a reinterpretation of process, pedagogy and provision in current teacher education practice. Instrumental teaching standards have led to an input-output model rather than a process model of teacher education. Teacher educators need to focus on enabling trainees to progress from self-understanding to self-realisation in the classroom. I believe that in school-based training contexts trainees can develop the moral agency which is critical to self-realisation by fully participating in the school's shared vision for social justice and inclusion. Deep reflection leading to critical and strategic professional knowledge comes from trainees having a sharp focus on what impact their personal moral and political values are having on achieving the shared vision through pupil progress in learning. This organic model for trainee development will not happen without a reinterpretation of teacher education pedagogies and provision appropriate for school-based training contexts.

Central training sessions in any school-based training programme ought to be able to model the relationship between a school's vision for social justice and inclusion and the investment of personal moral and political values of those participants in that vision, including trainees. One of the strengths of School Direct is that senior leaders who are driving social justice and inclusion often lead central training sessions and who should be well positioned to engage trainees in examining the impact of their values on pupil progress in learning. Crucial to this being successful is the flourishing of trainee's autonomy and identity as citizens in the school and so pedagogies characterised by trainee-led moral inquiry and participatory guidance will enable them to develop ownership of critical and strategic professional knowledge. Ultimately, the use of an interrogative pedagogy would galvanise trainees and school-based teacher educators in a critical reflection on the purpose and rationale of the school itself. In this way trainees gain moral agency as players in the bigger picture.

Secondly, a dialogic mentoring pedagogy is needed which will earth trainees' personal moral and political values in the whole school context of addressing inequality and improving life chances. Again, personal moral and political investment is needed from mentor and mentee, essentially as citizens of the school who are both committed to a process of self-realisation as professionals. School-based mentors need to be trained in dialogic skills, including the modelling of such skills, so that they develop an understanding of the relationship between trainees' values, the addressing of inequality and the development of deep critical reflection on theory and practice. Such reflection will lead to trainees exercising autonomous judgements about the teaching skills required to address the causes of underachievement.

The processes and pedagogies of an organic model of teacher education will not be achieved without a new interpretation of training provision. First of all, an organic model is not helped by atomised or tokenistic elements of training. Just as pupil autonomy and identity flourish within a coherent curriculum and school ethos, so to for trainee teachers. In this sense trainees and pupils are striving for mutual self-realisation as citizens of the one school community. Good teacher education provision is not so much about quantity of hours for atomised elements of the training but should be about a coherence which reflects the dynamic engagement of trainees' personal moral and political values in the school's shared vision to improve life chances. This requires

programme structures to become both more organic, for example, in the way that values-based themes such as inclusion, respect for difference, citizenship and reflection on British values might be the core of the programme structure which then permeates every aspect of the training. Such a structure is more likely to generate a critical and strategic professional knowledge which trainees own because its values-base core contributes to knowledge derived from personal moral decision-making informing practical theory.

To conclude, I believe that the reinterpretation of teacher education processes, pedagogies and provision which I am advocating will only be achieved if school-based training is fully embedded in the rationale and purpose of the school itself. School Direct, therefore, offers a significant opportunity for senior leaders and school-based teacher educators to critically engage in reflecting on the degree to which their trainees, teachers and pupils are flourishing as autonomous citizens whose identities are being fully realised. I will finish with a brief insight into the impact of embedded training on trainee development from my own experience as a School Direct tutor: I am now and then struck by the confidence with which a School Direct trainee can talk about the values and vision of their school in relation to their own values and developing practice. This gives me considerable hope!

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APPENDIX

The selected papers

Selection One

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Mead, N. (2003) Will the introduction of professional values put the heart back into primary teacher education? *Pastoral Care in Education*, 21 (1), 37-42.

Paper two

Mead, N. (2004a) The provision for personal, social, health education (PSHE) and citizenship in school-based elements of primary initial teacher education, *Pastoral Care in Education*, 22 (2), 19-26.

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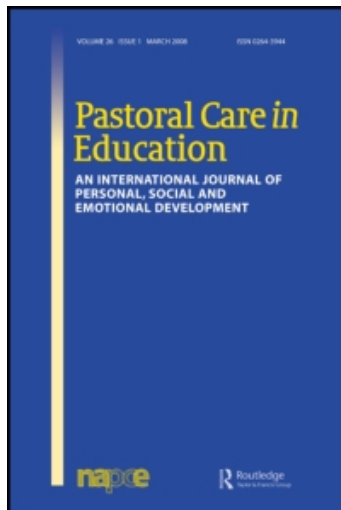
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Will the Introduction of Teaching Standards in Professional Values and Practice Put the Heart Back into Primary Teacher Education?

NICK MEAD, *Senior Lecturer, Oxford Brookes University*

In the light of the introduction of teaching standards in professional values and practice in September 2002, this study compares two sets of data from B.Ed. and PGCE primary courses, in order to examine the existing opportunities for values education within teacher education in one institution. The findings highlight a qualitative difference in the process of personal and professional development experienced by the two groups of students. Implications of the findings for university training partnerships, university tutors and professional studies programmes are then considered. The conclusion reached is that the introduction of teaching standards in professional values and practice may be the next landmark in the process vs. competence debate about teacher education, and may provide the opportunity to put human development back into the heart of teacher education.

rapidly and the post-graduate certificate in education (PGCE) is becoming the mainstream route into teaching. Although institutions may be giving the professional studies element of the PGCE course a PSHE/CT focus, there is obviously not the time available to undertake an extensive process of reflective thinking and research such as the B.Ed. elective students undertook. It is evident, therefore, that any comparative study of the B.Ed. and PGCE experience of values education is not a like for like comparison. However, what this study attempts to do is to make a comparison of how students' understanding of the relationship between personal and professional values develops on each course. Such a comparison is valid because institutions need to identify and sustain quality student experience within changing modes of training. The comparison is also pertinent to the government's introduction of new initial teacher training standards in September 2002, the first of which is standards in professional values and practice.

It seems that the Teacher Training Agency (2002) outcome statements for professional values and practice, exemplified in the standards handbook of the Teacher Training Agency (2001), describe a set of skills which can only be fully achieved through a *process* of personal as well as professional preparation. The handbook states that students will be expected to demonstrate that they can:

'articulate their own considered professional values' (st.1.1, p. 6). 'Recognize and challenge discrimination, prejudice and stereotyping' (st. 1.1, p. 6). 'Respond constructively and sensitively to personal issues raised by pupils' (st.1.2, p. 7). 'Model and promote the values that underpin the purposes of education, such as respect for the truth and for the opinion of others' (st.1.3, p. 8).

Each of these, but the last in particular, poses a fundamental philosophical challenge to the competence-based model of teacher training, which has prevailed since general teaching competences were first set out in Department for Education and Skills (DFES) Circular 9/92.

Introduction

Previous research undertaken (Mead, 2000) has highlighted the impact of a personal, social, health education and citizenship (PSHE/CT) elective course on the personal and professional values of a group of twenty-two fourth year bachelor of education (B.Ed.) students. This elective has run throughout the fourth year of the course, combining taught sessions with school-based research so that theory and practice are interrelated.

Since that research was undertaken, the Teacher Training Agency (TTA) has introduced the £6,000 bursary for trainee teachers following the post-graduate one-year route. As a result, statistics indicate that the undergraduate route, such as the B.Ed., is contracting

Background

The comparison between the two sets of students in this study needs to be set in the context of the *process vs competence* debate about teacher education. The language of the new standards for professional values and practice is still that of competence-based training, for example, 'uphold by demonstrating' (TTA, 2002: 6); yet, if we apply this to trainees modelling the values that underpin the purposes of education such as 'respect for the truth', we do shift the focus of education (including teacher education) from skills to philosophical principles. In fact, as Carr (2000) argues, the very existence of professional values assumes that there is such a thing as objective truth:

if there is really no such thing as objective truth to be had, even in principle, then education as anything more than equipping people with useful practical skills is simply sophistry and delusion. As a result there can be no objective rational basis for regarding teaching as a matter of principled obedience to more general professional imperatives. (p. 119)

Pring (1994) develops Carr's fundamental premise that if we introduce professional values into teacher training, then we go beyond professional competence:

teachers are committed to those values and relationships which belong to the very special transaction which goes on between teacher and learner. The moral formation which is required for this very special transaction reflects a combination of personal and professional development and skills. (p. 184)

The moral formation is clearly described as a process involving caring for the curriculum because of its worth and not its utility, a concern for evidence and reasoned argument, a respect for alternative viewpoints, a search for understanding and the ability to use theory to interpret experience. Pring concludes that such values, 'are precious, hard to come by and are easily lost' (p. 184).

A significant feature of a process of moral formation is the personal commitment made by the individual. This is particularly highlighted in early professional development literature which acknowledges that the personal/professional dynamic has to be the starting point for continuing professional development:

no matter how persuasive particular aspects of a shared social or occupational culture may be, or how well individuals are socialised into it, the attitudes and actions of each teacher are rooted in his/her own ways of perceiving the world. (Nias, 1989: 156)

Tann recognized back in 1993, a year after the first set of teaching standards were introduced, that what

Nias is addressing must be part of initial training. Students do come to their training with personal theories about education and what Tann found was that: 'students experienced great difficulty in making personal-public links because, "we don't know the words"' (1993: 68). Tann goes on to conclude:

this appears to be something that needs to be addressed early on in a course to provide students with language with which they can share their personal experience and learn from others' public experiences. Without this prerequisite reflection can hardly begin. (1993: 68)

The *process* of human development described here does not have to be incompatible with the acquisition of professional standards, but it is what gives those standards meaning to the individual student. This may be the difference between teacher training and teacher education, as argued by Fish (1996):

the competence-based model of teacher training reflects certainty of knowledge, understanding and skills, based on measuring the observable. The competence-based model to date is a training exercise rather than an educational enterprise and narrows its concerns to the acquisition of basic skills as opposed to developing understanding; refining practical and theoretical knowledge and engaging in scholarly activity. (p. 47)

Most significantly, for values education, Fish goes on to argue that such a model may present knowledge 'as absolute', 'render amoral the deeply moral', and 'pretend the possibility of objectivity in the face of certain subjectivity' (p. 47).

The comparative research data which follows has been set in the context of the *process vs competence* debate, because it is hoped that good practice in existing teacher education might be identified, and used, to inform discussions about the introduction of teaching standards in professional values and practice.

Methodology

Previous data collection from two cohorts of fourth year B.Ed. students undertaking an elective in PSHE/CT involved a course evaluation sheet to the twenty members of the first cohort and a reflective piece of writing in response to the following: 'trainee teachers need to think and talk about their values before entering the classroom, if they are not to pass on their own values uncritically'. The second cohort of seventeen trainees was asked to reflect on the kind of professional development they would like a Citizenship co-ordinator to provide which would develop teacher self-concept. The responses were analysed, categories of response identified and from these key findings were extrapolated.

By contrast, the limited opportunities to collect data from postgraduate students speaks for itself and it was, at the conclusion to a whole cohort lecture on PSHE/CT near the end of the course, that the students were asked for a written response to the question: 'what opportunities have I had on the primary PGCE course to think and talk about my values as a teacher?'. With one answer of varying lengths from 140 students, a grounded theory method was used, allowing dominant themes to emerge from a broad attempt to categorize the answers. The intention was to compare these dominant themes with the existing B.Ed. findings, which might highlight qualitative differences in the development of personal and professional values during initial training.

Summary of Findings

The data suggests that the PGCE students had a good understanding of the importance of values in teaching on entry to the course, but they did not necessarily feel that they had experienced a process of personal and professional development in relation to those values during their training. By contrast, the B.Ed. students seemed to progress from seeking initial assurance to becoming more confident about handling values in university discussions and in their teaching.

Findings from the PGCE Data

As the literature has borne out, students do bring personal theories about the educational process to their training and postgraduates have a strong awareness of the importance of teachers' values. Students found a frustrating mismatch between the importance of values in the classroom and the lack of time to address values in their training. They are able to articulate the relationship between values and teaching which they felt they had not fully experienced:

I feel we should be given more opportunity to discuss our values as teachers, but more importantly, we would like to feel that they are listened to. This would help us to develop our own confidence, self-esteem and moral and spiritual values in preparation for imparting them to our class. (student A)

As graduates, these trainees are also expecting to engage in debate: 'lots of time hearing what the government theorists and educationalists think our values should be but not really any time to think about and discuss our own' (student B).

What also comes across is a description of what the students themselves perceive to be a process of personal and professional development which they did not feel they had actually experienced. Many

thought that the professional studies programme offered some opportunities for reflecting on values, but amongst those responses, a distinction was made between discussing general values and reflecting on the interrelationship between personal and professional values:

opportunities have arisen to discuss our feelings but not our values. (student C)

It tended to be values in general rather than my own values. My own values have been discussed more with friends on the course. (student D)

Of particular significance is an awareness of a need to work through the relationship between personal and professional values. Given the opportunity, however brief, to reflect on this, clearly poses a philosophical dilemma for one student: 'if these are your "teacher values", then surely they are the same as your personal values. If not, then you are teaching to values that you don't (fully) believe' (student E). Another student puts student E's dilemma in context:

on this course there have been few specific opportunities to discuss my own values. Any discussion has been informal with friends. It seems that personal values have come second to the values of the school. On school experience I have found myself following the teaching values of the class teacher, even when I have not agreed with them. (student F)

As writers such as Tann have argued, students are seeking to develop a language which can enable them to express confidently the relationship between the personal and the professional. One student felt that she was not confident in her values because she felt that they had been questioned without the opportunity for discussion. This suggests that students are aware that they need to go through a *process* of ongoing dialogue with each other and their tutors, which enables them to personally modify and shape the relationship between their personal and professional values. Without such a process, those students who either believe that their values are identical to everyone else's, or who are afraid to articulate their values in case they may be 'deemed as inappropriate' (student G), will not be given the opportunity to mature as professionals. An awareness of the importance of this process is expressed more explicitly by students H and I:

those with strongly held values tend to express them frequently in university sessions, however, these are rarely challenged by the less confident and therefore I'm unsure as to whether their values have been shaped. (student H)

Both personal and educational values have not been adequately covered, leaving many opportu-

nities for teachers to enter the profession with prejudice. (student I)

Almost instinctively, these PGCE students are describing a values education experience which on entry to the course they might have assumed to be a prerequisite for professional life in the classroom. Some rightly point out that expectations in this area are raised by the requirement to fill in a personal statement on their Graduate Teacher Training Registry (GTTR) form, expressing why they want to teach. Others who have had interviews for teaching posts rightly point out that some interviews are largely about professional values. In many ways these findings confirm the *process vs competence* tension in teacher training and this is particularly well summed up by student J:

a PGCE should not be a recipe – we all need to think about moral and spiritual growth. This is something that cannot be taught, but it could be encouraged. I believe that we should continually re-evaluate our own values as our experience widens. (student J)

Findings from the B.Ed. Data

Although a very different experience as a discrete PSHE/CT optional course, the B.Ed. data describes a qualitative difference in one aspect of the training which the PGCE students might have been expecting on entry to their course.

The data indicates students experiencing an initial uncertainty about how schools handle values and a desire to be told which values to espouse:

there is currently too little research literature written by too narrow a range of authors to provide a theoretical assurance to our beliefs. We are still lacking an accepted criteria of what society's values are and until both of these missing aspects are improved and available the citizenship course will only help us understand an individual's values and be of no broader benefit than that. (student O)

This raises the challenging question about whether schools transmit values, clarify values or provide a framework of core values within which children can securely reflect on and evaluate the range of values encountered in a pluralistic society, and modify their own values in the process. Although initially seeking the kind of assurance expressed by student O, the course evaluations indicate students progressing from recognizing the limitations of approaches one and two to a growing confidence in handling approach three. This is expressed in their assessment of their own experience of the third approach on the course:

this course gives depth to teachers which may otherwise be missing in their training. So much

time is spent on acquiring and imparting knowledge. A greater understanding of Citizenship and related values enables teachers to be more well-rounded and hopefully better teachers. (student E)

Another student takes this further and makes the connection between the confidence gained through her own experience of the third approach on the course and the significant recognition that the classroom is not a value-free zone:

it would have been extremely helpful to have been given time to have had citizenship lectures much earlier in the course as it is something which should be an integral part of your time in school. I have certainly benefited (and I hope my pupils have) from re-assessing and re-evaluating my own values and the values I aspire to demonstrate in the classroom. (student L)

A fourth student links the processes of re-assessing and re-evaluating with a pluralistic values-laden classroom:

the elective has helped me to understand and realise the importance of being aware of different values amongst staff, pupils and parents and how one might deal with them. We are not always aware of how these different values are influencing the children who encounter us. (student P)

The data suggests that the students' understanding of how teachers handle values has been gained through their own experience of the approach of the course, which is secure, formative and inclusive, and avoids either extreme of values transmission or values clarification.

Secondly, students recognized the value of developing skills in philosophical inquiry and moral reasoning. Student evaluations of the course aims emphasized positive 'opportunities for thoughtful reflection on values in the classroom; their evaluations of learning outcomes from the course highlighted how, 'during the course we have developed skills in reflective discussion, moral reasoning and philosophical inquiry'; the strengths of the course were identified as, 'opportunities for discussion and time to reflect', 'an expression of much that is unspoken', and 'ways into the teaching of values which develops these as part of the professional and personal development of the teacher'. Students written reflections on the course highlighted how they had deepened their reflective skills and how this had increased their awareness of the need for skills in open dialogue:

the elective has given me the opportunity to think about and reflect on my own beliefs. I think I now have a greater awareness of my influence (or potential influence) on the children in my care.

Teachers who are not made explicitly aware of the need to have an 'open mind' when it comes to teaching children may find that they are not giving due care or attention to children's spiritual, moral, social and cultural care and education. (student Q)

Thirdly, the *process* of self-understanding which the B.Ed. students feel the course has led them through is linked, in turn, to their confidence in the pedagogic skills required in the teaching of PSHE/CT:

children will ask questions about values. It is essential that trainee teachers feel ready to be able to deal with these situations in a classroom and throughout the school. No one can be an effective model of values if the term is not understood thoroughly or the teachers do not have a clear picture of their own values. If one is unsure of values that stand in the classroom and school then the children will be unsure. (student T)

This confidence seems to be derived from the process of making students' implicit values explicit and allowing them to be shaped by dialogue with others, as part of a process in achieving moral and spiritual autonomy:

surely every teacher training course should include values education in order that the implicit might become explicit and children can benefit from confident teachers with clarified understandings. (student U)

Spiritual and moral autonomy begins to emerge as students are invited to reflect on and evaluate their morals and values and to consider whether they are appropriate for the classroom:

the course allows for reflection but also gives alternative views and suggestions about the values you hold. (student V)

The outcome of this process is related by one trainee directly to classroom ethos:

sharing opinions and looking at what others have said about values helps to give us confidence and new ideas for creating the kind of classroom ethos that we would like. (student W)

To conclude, the B.Ed. data seems to describe a *process* in which students are educated in values. By this, I mean that they undergo a process of formation, such as described by Pring, which provides them with both the skills and understanding needed to handle the relationship between personal and professional values. In turn, the B.Ed. students are able to articulate how such formation is the basis for effective PSHE/CT pedagogy.

Comparative Findings and their Implications for Teacher Educators

The first comparative finding is that an intellectual understanding of the role of the teacher in values education is best gained through a *process* of personal and professional development, such as experienced by the B.Ed. elective students. These students participated in and evaluated approaches to values education and, as a result, gained confidence in a role in which personal and professional values sit comfortably together. The PGCE data indicates how much those students wanted and expected to engage in a similar developmental process and how much they wanted to acquire that intellectual understanding about how schools and teachers handle values. What they felt they experienced, by contrast, was some discussion about general values, rather than the specific relationship between personal and professional values. The student who talks about following the values of her class teacher, 'even when I have not agreed with them', has not had the opportunity to work this through, nor has the student who talks about 'imparting values to pupils'.

The second comparative finding is that both groups of students identify dialogue as the medium through which the process of values formation should take place. The difference between the two groups is that the process of personal and professional development experienced by the B.Ed. students enables them to develop new skills in philosophical inquiry and moral reflection, which are the tools of dialogue in values education. In addition, as the B.Ed. elective has interwoven theory and practice, B.Ed. students make the connection between the acquisition of these skills and effective PSHE/CT pedagogy, which ensures the open mind, the recognition of prejudice and the sensitive response to personal issues raised by pupils. PGCE students expressed a good understanding of how dialogue 'shapes' values and the need for this to happen if teachers are not to be prejudiced. However, unlike the B.Ed. students, they tended to express a lack of confidence about articulating the relationship between personal and professional values, with more questions raised than answered. When students claim that they do not need to discuss and review their values because they are the same as everyone else's, or they are afraid to discuss them in case they are inappropriate, it becomes apparent that there is much work to be done in providing PGCE students with the tools of values education, which will equip them for the pluralistic classroom.

The third comparative finding is that the development of self-understanding experienced by the B.Ed. students is linked by them to effective PSHE/CT pedagogy. They express self-understanding as 'making implicit values explicit' and becoming 'a confident teacher' with 'clarified understandings' who can be 'an effective model of values' and 'create the kind of

classroom ethos they would like'. By contrast PGCE students do not make such a link, but student A quoted earlier is hinting at it when she speaks of her own need to develop, 'confidence, self-esteem and moral and spiritual values' in preparation for teaching. These comparative findings raise interesting questions in the context of the *process vs competence* debate about teacher education. For example, should training institutions mirror the permeation of values across the curriculum which the PSHE and citizenship frameworks are promoting in school? How do training institutions do this when they are subject to the more corporate and income-driven values of a large university?

A way forward here might be through tutors and mentors discussing and auditing how professional values and practice permeate the training partnership. Very few PGCE students identified school placements as providing explicit opportunities for values education. Although often overwhelmed by the amount of content to get through, university subject tutors might now feel free to discuss and audit the opportunities within their own programmes of study for explicit values education. Dare we revive opportunities to contextualize our subject within the wider purposes of education and offer personal and professional philosophical perspectives on this? Some tutors may feel the need to develop pedagogic skills in their own subject, which enable students to regularly examine, evaluate and modify the relationship between personal and professional values in that subject. Can we give time to discussing whether the Professional Studies Programme is where we try to cover everything else other than the curriculum, or is it a values-focused course which brings the same set of reflective questions and methodology to each whole school issue, thereby giving students a set of transferable reflective skills?

Conclusion

If the introduction of teaching standards in professional values and practice is not to be merely another

set of competences to be ticked off, we will perhaps have the chance to revive that belief, so well expressed by Bottery (1992):

that teachers are first and foremost human beings with whose development the school should be as concerned as it is with that of the pupils. Teachers are viewed as important because they are part of the purpose of education, the development of people. (p. 175)

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The Provision for Personal, Social, Health Education (PSHE) and Citizenship in School-based Elements of Primary Initial Teacher Education

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This small-scale research study looks at the PSHE/Citizenship framework and the opportunities for student teachers to understand and experience within school the relationship between values, personal and social development and learning. A questionnaire was given to two sets of student teachers on their final school-based placements. The research suggests that there needs to be greater recognition of the centrality of multi-cultural awareness and understanding within the political literacy section of the PSHE/Citizenship framework. This is the counterpart to a previous study of the opportunities for values education within the university-based elements of Primary Initial Teacher Education (Mead, 2003).

Keywords: Initial teacher training; primary; personal, social and health education; citizenship; inclusion.

Introduction

The focus of this study is the significance of Standard 2.2 in the 2002 Professional Standards for Qualified Teacher Status which states that student teachers should be able to 'demonstrate that they know and understand the Values, Aims and Purposes of the National Curriculum' (Teacher Training Agency (TTA) (2002), p. 27) and are 'familiar with the Programmes of Study for Personal, Social and Health Education and Citizenship' (PSHE/Ct., *ibid.*). The guidance for assessing this standard makes a fundamental link between the values underpinning the curriculum which are focused on the principles of inclusion, and the explicit expression of those values through PSHE/Ct.:

When judging trainees' knowledge, assessors may wish to consider, for example, is the trainee familiar with the contribution of PSHE/Ct. to the Values, Aims and Purposes and General Teaching requirements of the National Curriculum? (TTA, p. 27)

This link has implications for the values education of student teachers, something lacking in the university-based elements of PGCE courses, as I have previously argued (Mead, 2003). Little acknowledgement is made of the *process of change* professionals may undergo during and after training, which enables them to espouse values which give coherence to everything they do. In this study I am interested in examining the implications of this for the school-based element of teacher education.

Background

It would seem that the TTA guidance expects school-based mentors to be able to articulate the links between curriculum values, personal and social development and effective learning, and assess their student's understanding of this, 'although trainees may not teach PSHE/Ct.' (p. 26). It is difficult to see how this understanding can be assessed simply on the evidence of the student's overall planning, teaching and management. Reynolds (2001) argues that planning is a skill and does not reflect a *process* of change in personal perception, which the concept of inclusion may require:

Inclusion demands a particular evaluative standpoint: that we value others equally. Inclusion also demands that we act on those values. The role of values is crucial here. Subscription to central values of inclusion, such as respect for the humanity of others, acceptance of difference and belief in equality, is essential. This is so because typically values direct our everyday decisions and professional practice. (p. 468)

It follows that providing for inclusion demands a disposition on the part of the teacher to promote the good for each pupil. Such a disposition, as Reynolds argues, is located in the teacher's concern for social justice as a citizen. Whether that disposition has been arrived at, and how, will have to be the concern of the school mentor, as well as looking for evidence for inclusion in planned differentiation and classroom provision.

A key part of this process must be the way in which discussion about, observation of, and the teaching of PSHE/Ct. will enable students to make implicit values explicit and particularly through the key elements of the PSHE/Ct. Framework (DFES/QCA, 1999) which embrace inclusion, citizenship with multiculturalism central to political literacy, and sex and relationships education (SRE).

Just as Reynolds has argued that a teacher's exemplification of inclusion is informed by their own values of social justice as a citizen, so I have argued elsewhere (Mead, 2000, 2001) that the discrete teaching of Citizenship within the primary PSHE/Ct. framework will ideally lead to student teachers and experienced teachers exploring their own concept of citizenship. Mentors might exemplify the *process* of articulating their own understanding of citizenship, in constructive dialogue with their pupils, and with student teachers. Challenging as it may be, this would ideally happen in those aspects of political literacy introduced into the 2000 PSHE/Ct. framework and which express the inclusive ideal underpinning teaching and learning. Those aspects focus on democratic approaches to 'different kinds of rights and responsibilities' (DFES/QCA, p. 139) 'the consequences of racism' (ibid.) and an 'appreciation of the range of ethnic identities in the United Kingdom' (ibid.).

As Le Roux (2001) argues, the degree to which multicultural education is to be realized will depend on 'the attitudes, knowledge and behaviour of classroom teachers' (p. 18). Robinson and Robinson (2001) have highlighted how, since the Macpherson Report on racism, following the Stephen Lawrence murder inquiry, it is no longer acceptable for student teachers' mentors to refuse to address aspects of multiculturalism. Teacher educators do have a responsibility to engage student teachers in developing appropriate curriculum content and teaching methods, which address racism and difference. In school this might be focused on the relationship between pedagogy and teacher values, both at the level of managing diverse classrooms and teaching about difference in the context of PSHE/Ct.

According to the guidance for assessing Standard 2.2 mentors will need to ensure that students 'know how PSHE/Ct. might reduce health inequalities and promote inclusion, participation and action' (TTA, p. 27). Health Education, as South, Tifford and Walsh (1998) have demonstrated, has suffered from inconsistency of provision in Initial Teacher Education (ITE), with the emphasis, until recently, on information imparting and less on decision-making skills. The introduction of Sex and Relationships Education (SRE) as part of Curriculum 2000 has brought with it a set of guidelines for ITE (Teacher Training Agency, 2000). These embrace both values and skills and assume that student teachers will have the opportunities to practise them in school, with the guidance of a mentor:

Trainee teachers are not exempt from the realities facing all teachers contributing to Sex and Relationships Education and can expect, particularly during their school-based training, to meet similar issues to those outlined in the DFES' Guidance. (TTA, p. 1)

South, Tifford and Walsh (1998) emphasize the need for student teachers to engage with values and understanding, which informs planning and teaching. The TTA guidance identifies the need for mentoring in the selection of appropriate materials and teaching methods, and opportunities to learn from an experienced teacher about how to set boundaries.

If we believe that learning to teach is a '*process* of human development' (Mead, 2003, p. 38) the contribution of teacher education towards an inclusive education will be through student teachers discussing values which inform planning with colleagues, by experiencing PSHE/Ct. which ideally makes inclusive values explicit and, by engaging in critical reflection with a mentor who supports, observes and above all understands the process the student is undergoing. We now turn to the data for evidence of the extent to which this process is developing within the school-based element of teacher education.

Methodology

The main source of data was a questionnaire given to two sets of student teachers on their final school-based placements. Five structured questions were asked about student teachers' opportunities to:

- discuss PSHE/Ct. policy and planning with staff, including the coordinator;
- observe PSHE/Ct. being taught in a variety of ways;
- teach PSHE/Ct. using a variety of methods and skills;
- discuss and evaluate the extent to which PSHE/Ct. contributes to the multi-cultural awareness of pupils;
- observe or teach SRE.

The questionnaire was administered over the 2000–1 and 2002–3 period during which time the Curriculum 2000 PSHE/Ct. framework was published and implemented in a non-statutory form. The 2000–1 group consisted of thirty-one B.Ed. students, all of whom were collecting data for a PSHE/Ct. dissertation. The 2002–3 group consisted of seventy-one PGCE students. In addition, fifty mentor reports from both periods were scrutinized for PSHE/Ct. targets at the interim and summative stages of a final placement.

Summary of Findings

1. The data suggests that, over the two periods of the research, opportunities to discuss the aims and purposes of PSHE/Ct. have not increased commensurate with the opportunities to teach it.

2. In 2002–3, 36 per cent of students were unable to observe PSHE/Ct. being taught, but there is an improvement of 12 per cent on the 2000–1 period of those able to observe more than one method.
3. In 2002–3, 90 per cent of students taught a PSHE/Ct. lesson, but as finding one shows, discussion overall dropped and 17 per cent of the 90 per cent taught without any guidance or planning.
4. In 2002–3, 42 per cent of students discussed and evaluated the contribution of PSHE/Ct. to multi-cultural awareness, an increase of 10 per cent on the previous period. Of these, 73 per cent discussed values as well as planning.
5. A significant 69 per cent of students in 2002–3 had no contact with SRE. However, the quality of the observational opportunities did improve on the previous period.

Findings

1. Opportunities to Discuss the Policy/Planning and Delivery of PSHE/Ct. with Staff Including a Coordinator 2000–1

Totals: Nil: 19%
Documents only: 7%
Discussion: 74%

Opportunities to Discuss the Policy/Planning and Delivery of PSHE/Ct. with Staff Including a Coordinator 2002–3

Totals: Nil: 30%
Documents only: 11%
Discussion: 59%

Over the two periods of the research, lack of time, the absence of a policy, a scheme of work with discrete time and a coordinator were the main reasons for the lack of discussion about the aims and value of PSHE/Ct.:

I tried to discuss the policy with other staff but there was no coordinator or recent policy.

PSHE/Ct. was not being carried out in the school and there was no policy in place.

The same reasons for the lack of discussion exist in 2003 but are multiplied by 15 per cent. Possible reasons for fewer opportunities to discuss might be the demands of the literacy and numeracy hours over this period, in spite of the introduction of the PSHE/Ct. framework in autumn 2000. Another reason is that the 2000–1 sample is made up of B.Ed. students who were all collecting PSHE/Ct. dissertation data and who might have been more insistent about talking to someone.

It is worth considering if the quality of the discussion was any better when there seemed to be more of it. The 2002–3 data shows limited discussion, largely

determined by the need to plan and teach a lesson of PSHE/Ct. as a requirement of the final placement:

the school provided opportunities to teach PSHE/Ct. during my time there, although there did not appear to be an established programme, thus I did not discuss planning further than what I could do for each session.

Very brief discussion with class teacher prior to first lesson of teaching it.

There is some evidence in the 2002–3 data of a few opportunities to go beyond simply planning:

Opportunities to discuss were good, the coordinator had produced a very thorough and comprehensive policy which she explained very well.

There were good opportunities to discuss as the policy was being rewritten.

I had the opportunity to meet with the PSHE/Ct. coordinator to discuss the PSHE/Ct. curriculum and the aims.

Good quality discussion includes consideration of the aims and purposes of PSHE/Ct.:

We had a discussion about the importance of PSHE/Ct. lessons and the issues that may arise due to such lessons.

Aims and purposes may also be linked to evaluation of the teaching:

I was able to discuss the policy with my teacher-tutor and mentor and evaluate lessons taught.

Although there appear to be more opportunities to discuss in 2000–1, the quality of the discussion does not seem to be any better than in the 2002–3 period. Discussion for some students constituted 2–3 minutes in the staff room. For some there was no real opportunity to discuss the policy, 'however, we would discuss what had to be taught'. The importance attached to PSHE/Ct. by the mentor, and the enthusiasm and efficiency of the coordinator were factors, which affected the quality of discussion. Some students had been able to talk with the coordinator, attend a staff meeting with a focus on PSHE and follow this up by talking with their teacher-tutor. Others had engaged in fuller discussion through attending INSET based on the revision and implementation of a policy document.

Examples of good practice are evident, but there appears to be no qualitative development of discussion between students and coordinators about the value and purpose of PSHE/Ct. which is commensurate with the increased opportunities to plan and teach it.

2. Opportunities to Observe a Variety of Methods of Teaching PSHE/Citizenship

2000–1

No opportunity: 32% Opportunity to observe: 68%

2002–3

No opportunity: 36% Opportunity to observe: 64%

Of 2000–1 students 32 per cent were not able to observe good practice in PSHE/Ct., largely because of the absence of discrete PSHE/Ct. or its unpredictable appearance on the timetable:

PSHE wasn't explicitly taught within the school and there was no timetabled slot. Therefore I was unable to observe any teaching.

PSHE was often taken off the timetable to make room for other activities to happen. In seven weeks there was only one opportunity to observe and one opportunity to teach.

Similar reasons are given by 36 per cent of 2002–3 students, some of whom point out that the only PSHE/Ct. was that taught by the student:

PSHE was only taught during my lessons and disappeared from the timetable when I was not teaching.

There wasn't much in place and I had to initiate the teaching and planning of it myself.

As a result, some students felt that they were feeling their way:

I didn't really get a chance to see it and when I taught it I was really guessing as to the correct way.

Another student states that, 'the class teacher did not really model PSHE/Ct. teaching for me, as the school didn't really do it in Year 5'. As a result, this student drew on some experience of PSHE/Ct. during her first school experience and, 'the years I have spent "handling" my own son'.

The majority of those able to observe anything across both periods of the research observed one lesson with one method used, e.g. circle time in Year 4. Some students cited as their one observation a PSHE/Ct. element in another subject, for example, 'RE was taught in a variety of creative ways'. The difficulty with this, from a training perspective, is ensuring the student's understanding of how RE might be contributing to the cross-curricular teaching of PSHE/Ct.

There is only a 4 per cent increase in opportunities to observe over the two periods, but is there any

improvement in the quality of the observations? This would include observations of a variety of teaching styles and observations in different key stages. Of those who did observe in 2000–1, 24 per cent saw a variety of methods and observed more than one lesson across key stages:

Role-play, discussion, circle time, written work, all were used as methods when PSHE/Ct. was taught.

I was able to observe different year groups participating in PSHE/Ct. This was good to see and to note the progression that is made through the separate departments within the school.

I was given the opportunity to observe three other PSHE lessons at key stages 1 and 2.

Of those who observed PSHE/Ct. teaching in 2002–3, 36 per cent saw a variety of methods and across year groups, an improvement of 12 per cent. Where there was consistent provision, students highlighted the opportunity to observe each teacher using 'their own approach', even within the context of a method like circle time. This is important modelling because it demonstrates the way in which the relationship between the personal and the professional relate in the context of PSHE/Ct.

3. Opportunities to Teach PSHE/Ct. Using a Variety of Methods and Skills

2000–1

No opportunity to teach: 16% Opportunity to teach: 84%

2002–3

No opportunity to teach: 10% Opportunity to teach: 90%

In the 2000–1 period limited opportunities to teach PSHE/Ct. are caused by the absence of discrete time, a scheme of work and a coordinator. Students gave negative responses such as the following:

There were no opportunities as the school did not teach PSHE explicitly.

I would have liked to have tried circle time but it wasn't planned into the timetable and I wouldn't have known where to start.

The data suggests that the reasons why PSHE/Ct. might not be taught remain in 2002–3 but time is made for a significant number of students (90 per cent) to teach a lesson. The findings suggest that more students are being provided with the course entitlement to teach at least one PSHE/Ct. lesson, but are not necessarily working from a weekly scheme of work or policy which has been discussed with a coordinator, and they have not necessarily been able to observe experienced

teachers model a variety of teaching methods with different age groups.

As opportunities to teach PSHE/Ct. are high over both periods of the research we need to consider if there has been any progress in the quality of the opportunity to teach. This would include support in planning and resourcing and mentoring in pedagogy. Ideally it would include the opportunity to teach a sequence of lessons.

Of those in 2000–1, 46 per cent who had the opportunity to teach PSHE/Ct. actually taught a sequence, based on a scheme of work and using a variety of methods/resources with some mentoring:

I taught a seven week sequence of lessons to the class. This worked well and I was pleased with the results. The children really enjoyed the lessons and became very open and enthusiastic about the subject.

I implemented PSHE, (none to observe) via circle time, conflict resolution, open forums and positive affirmations activities.

I taught six PSHE lessons focusing on drama as a method. I then used reflection through log-books for children to record feelings.

I would use methods such as discussion on a particular topic, for instance set up a story, and discuss what the characters would or should do. I would try to relate to them by sharing my previous experiences and how I felt. This involved group work and individual work.

Of those in 2002–3, 81 per cent who were able to teach PSHE/Ct. actually taught a sequence of lessons and used a variety of methods. The length of time varied from 20 minutes to 1 hour per week. However, although the opportunity to teach was provided, 17 per cent of students were not planning from, and being guided by, a school scheme of work:

Yes I was allowed to use my own ideas and teaching methods in order to teach PSHE.

I was given a free hand to do this and tried several different approaches including drama.

In some cases, such freedom was positively creative:

I employed a variety of different methods and indeed the other teachers used my planning to adapt their own strategies on a number of occasions.

However, for such a challenging area of teaching, it was surprising how some students were left to decide on the lesson content, in one case, 'based on what I thought the children needed to be looking at'. Students

may have had the entitlement to teach PSHE/Ct. but for some classes this was a new experience and students would have needed more mentoring, especially lesson observation feedback:

I used a variety of methods to teach the subject, although time was very restricting (20 minutes per week). Children in the class were not at all used to the teaching methods and sometimes seemed unresponsive, for example, in circle time.

Only three students in the 2002–3 group explicitly refer to their mentor or class teacher observing them teach and giving them feedback. This is supported by the scrutiny of 50 interim and summative mentor reports from both research periods. Overall, only 8 per cent contained explicit targets for developing PSHE/Ct. teaching.

Some students were teaching the PSHE/Ct. framework through other subjects which poses the question, particularly in the case of Science, whether or not values came into it. One student taught healthy eating through Science, but felt that she only really addressed values in a dedicated period of PSHE, which she organized herself, and for which she received less guidance and mentoring.

Finally, we are still left with 10 per cent of students who felt uncomfortable about asking to teach PSHE/Ct. once:

There was not a formal slot timetabled for PSHE. This meant that to teach it I put the teacher under pressure to reorganise the timetable.

4. Opportunities to Discuss and Evaluate the Extent to which the Teaching of PSHE/Citizenship Contributes to the Multi-cultural Awareness of Pupils

2000–1

No opportunity to discuss: 68% Opportunity to discuss: 32%

2002–3

No opportunity to discuss: 58% Opportunity to discuss: 42%

Three points emerge across both periods of the research relating to the absence of the opportunity to discuss and evaluate the extent to which PSHE/Ct. contributes to multi-cultural awareness. The first is any opportunity to evaluate the benefits of PSHE/Ct. teaching:

I think the school recognised the importance of PSHE in relation to this but I wasn't guided as such to the benefits of PSHE.

Secondly, students did not necessarily receive mentoring and lesson feedback on 'how to take children forward in their social and cultural development'. Thirdly, and of particular significance, was the assumption made by a number of students that multi-cultural awareness was not relevant to their school:

This didn't happen because there were no multi-cultural children in the school.

The first two points clearly relate to the mentoring of PSHE/Ct. teaching which we have discussed in the previous finding. The third point reflects more the perceptions of the individual student and ought to be addressed in the Professional Studies element of the university-based sessions.

In order to understand how the school contribution to teacher education in multi-cultural awareness might develop, we need to look at the quality of the discussion that went on in schools over the research period. About 50 per cent of those who discussed the subject in the 2000–1 period, actually discussed values more than objectives and outcomes:

I observed my teacher-tutor teaching circle time. I discussed the social and cultural effect of this with her afterwards. Otherwise, there was very little feedback given on my own teaching of PSHE.

There was discussion with the PSHE/Ct. coordinator and the RE coordinator about future planning. The PSHE coordinator was able to give an overall history of pupils' moral, social and cultural development and through which curriculum areas this was achieved.

Yes, I was monitored by my class teacher and we did get into depth about what the children got from the lesson and to check if the objectives were PSHE based. Thankfully they were and we looked at how the social and cultural aspects were developed during the lesson.

The other 50 per cent tended to discuss objectives and outcomes more than values, such as those surrounding multi-cultural awareness:

After each PSHE lesson, as with other lessons, discussion (very brief) was held between myself and the class teacher (also my mentor). These were not discussed in the light of their contribution to the moral, social and cultural development of pupils, only in terms of how fun the activities were!

Two lessons were observed, one by my mentor and one by my class teacher, but the discussion was about the quality of teaching in relation to the learning objectives rather than the social and cultural aspects of PSHE.

Of those who discussed multi-cultural issues in the 2002–3 period, 73 per cent actually talked about the values relating to social and cultural development which PSHE/Ct. might contribute to, rather than just the process of planning and the outcomes, such as pupil enjoyment. This is an improvement on 2000–1 of 23 per cent:

There was not much diversity within the school and my teacher was keen to address this. However, we realised it was going to be a gradual process. The RE programme had also been altered so the children had a greater awareness of other cultures.

This was limited, although when evaluating my lessons with my teacher-tutor, I was able to discuss these social and cultural issues.

This improvement in the quality of discussion is echoed in the mentor reports which show that 75 per cent of PSHE/Ct. targets were related to promoting cultural understanding and are found in the 2002–3 period. However, the 2002–3 responses also highlight the lack of observations and mentor feedback for many, identified in finding 3. Although some students may have been teaching respect and difference and, in the case of one student, the multi-cultural make-up of Britain, overall they received very little guidance with such sensitive issues, and in some cases, encountered 'a staff reluctance to discuss and give opinions'. The remaining 27 per cent of the 2002–3 group tended to discuss objectives and outcomes, confirming the trend in the previous period, although a smaller percentage.

5. Opportunities to Discuss, Observe or Teach Any Aspects of Sex and Relationships Education

2000–1

No opportunity: 58% Opportunity to observe: 0

Opportunity to discuss: 19% Opportunity to teach: 23%

2002–3

No opportunity: 69% Opportunity to observe: 14%

Opportunity to discuss: 6% Opportunity to teach: 11%

One practical reason given for no contact with SRE relates to the timing of school placements and when in the year a class does SRE; however, some schools have addressed this by enabling students to observe other year groups. Another reason is the perception that SRE does not apply to Key Stage 1, a misperception which ought to be addressed through familiarity with both the PSHE/Ct. framework and the SRE guidelines. A third reason is an assumption made in some schools that students should have nothing to do with this area of the curriculum; for example, one student had to teach ICT while another group had SRE with the class

teacher, thereby preventing any observation or teaching opportunities. Another student stated that:

I was not allowed to cover this with my class. This section of the teaching unit was kept until my placement had finished. It was felt that a student couldn't handle teaching in these areas.

The three reasons for a lack of opportunity can be addressed and certainly more students could observe experienced teachers teaching SRE. If this were possible, we might look at the data to identify what quality of discussion and mentoring a student might expect. In the 2000–1 data this largely consisted of an interview with the Head or PSHE/Ct. coordinator. In the 2002–3 period students had some opportunities to discuss policy when this was under review and included in staff meetings:

Upper school were discussing the teaching of SRE and I was able to take part in the discussion and hear the approach that they decided to take.

SRE was undergoing a policy change and so I had the opportunity to contribute to ideas for teaching and approaches.

Students in 2002–3 had more opportunities to observe others, including outside specialists:

My teacher-tutor taught SRE during my first week using a video, this was the last lesson in the unit.

Very little observed, one lesson of PSHE where the teacher followed a scheme from a book (read it out and asked questions of class) and watched a sex education video.

I observed the nurse's visit to year 6 and she told the children that she would be offering drop in sessions and would be available at secondary school in September.

Although fewer students had any contact with SRE in the 2002–3 period, there are signs that the quality of observations and discussions which did occur have the potential to link values with approaches.

Again, although fewer students had the opportunity to teach SRE in 2002–3, we need to analyse the quality of teaching opportunities across both periods in order to highlight good practice. There are those who taught with guidance and mentoring:

I taught about relationships and friendship through drama and reflection. We talked about setting boundaries in a staff meeting and teachers reflected on their experience.

Within the Science curriculum I was required to teach a sequence of lessons about healthy living. In

the course of this sequence I taught about relationships and had informal chats about setting boundaries with the teacher who held circle time sessions and with the Head who was the PSHE coordinator.

By contrast there were those who were given no guidance on setting boundaries, or who relied on their own judgements:

In terms of setting boundaries, I felt confident in my own knowledge and understanding but it would have been good to have had some input and ways to further the SRE.

In terms of content, the topics of Sex and Relationships were still not always integrated which would provide the values education experience for students. There were those who taught about relationships in terms of the family and friendship and those who taught Sex Education in a science unit, but not in PSHE.

Conclusion to the Research

The data has been interpreted in the light of the premise that inclusive teaching and learning will be achieved by teachers whose professional training is essentially a process of human development. This is why, first and foremost, time for students and colleagues to discuss and evaluate the explicit aims and values of PSHE/Ct. during a final school placement will be one way in which inclusive values permeate all planning, teaching and learning.

Secondly, students clearly appreciate the opportunity to observe different teachers modelling a variety of methods in PSHE/Ct., which exemplifies how they have adapted methods in the process of integrating personal and professional values. This is the reality of the *process of change* Reynolds talks of and the way in which teachers can espouse inclusive values without coercion.

Thirdly, the process which allows values to inform planning and teaching is only glimpsed through a single opportunity to teach PSHE/Ct. Likewise, being given a free hand to do whatever you like in PSHE/Ct. may be a challenge welcomed by some students, but, as we have seen, may not be a managed process of personal and professional development. If students are to undergo a process of change as they engage with values in the classroom, they will need opportunities to discuss with, be observed by, receive feedback from and evaluate with an experienced mentor who understands this process.

To enhance provision in all partnership schools, the research suggests that there needs to be greater recognition of the centrality of multi-cultural awareness and understanding within the political literacy section of the PSHE/Ct. framework. The best examples

of mentoring in this area involve discussing, modelling and evaluating the contribution that PSHE/Ct. can make to children's moral, social and cultural development. Most significantly, the research highlights how this mentoring can lead to a student having a placement interim target such as, 'be imaginative in promoting cultural understanding'.

In conclusion, the suggestion that SRE is outside the final school experience may reflect a more widespread view that mentoring in PSHE/Ct. is about supporting a student in teaching one lesson, but, without a great deal of engagement in their formative experience of handling sensitive and controversial issues. The research findings may reassure mentors about what is appropriate provision for SRE. Opportunities to engage in policy and planning revision are valued by students, so are opportunities to observe experienced teachers or visitors. Students indicate that they would also welcome feedback on their development of new pedagogic skills in SRE, which are at the heart of all values education, such as the setting of boundaries.

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How effectively does the Graduate Teacher Programme contribute to the development of trainee teachers' professional values?

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Employment routes into teaching, such as the Graduate Teacher Programme (GTP), are making an increasingly significant contribution to teacher training, but does such training provide opportunities for education in professional values? In the light of Ofsted reports which suggest that GTP trainees often bring particularly well-developed professional values to their training, the purpose of this small-scale study is to gain insights into the nature and implementation of the values of a GTP primary cohort in the first phase of their training. The findings identify that GTP trainees do have well-established values, and high expectations about implementing them, but they experience varying degrees of coherence between these values and their implementation in teaching, learning and classroom management. However, there is sufficient evidence to suggest that the highly individualised nature of the GTP does potentially lend itself to a coherent relationship between professional values and practice. In order for that potential to be realised, the study makes three recommendations for teacher educators: enable trainees to integrate well-developed professional values into their individual training plans at induction, give particular attention to the reflective and dialogical skills of mentors, and integrate central training into the reflective process of trainees' values education.

Background

Employment-based routes into teaching

The Graduate Teacher Programme (GTP) is an employment-based teacher training route. It has been in operation since 1998 and 'has grown in size since then to the point where it is responsible for at least one in ten newly qualified teachers (NQT)' (TDA, 2003, p. 1). Such routes, according to Smithers and Robinson (2006, p. 3), are undoubtedly making an important contribution to the diversification of the

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intake, bringing a higher proportion of mature entrants, more males, and more recruits from ethnic minorities into primary teaching.

There are now 103 GTP providers in existence. Various models exist, including Higher Education Institute (HEI)-based, Local Authority (LA)-based and school-consortium-based. Well qualified and self-starting graduates are selected to be employees of a specific school or within an LA and are given a training salary of £13,000. A training grant of £4120 is paid to the major training school. A minor school placement of a contrasting kind is also required. Although employed, trainees must remain supernumerary so that high quality training can be guaranteed, for example, undertaking directed research tasks in school and attending centrally organised training sessions. A particular feature of the GTP route is an Initial Needs Assessment undertaken by trainee and mentor prior to commencing the programme. This is intended to identify how previous knowledge and experience can be accredited towards meeting the Qualified Teacher Status (QTS) standards, as well as establishing new targets for the induction period. Second, the trainee has an Individual Training Plan which reflects on a weekly basis how previous knowledge, skills and experience are being built upon and new targets set throughout the period of training.

The recruitment to, and structure of, the GTP route into teaching raises two key questions for trainee teachers' values development. First, to what extent do mature and often very experienced individuals have the opportunity to take forward and implement clarified and well-established personal and professional values in their new role? Second, to what extent can the structure of the GTP programme which is primarily school-based, with a limited number of centrally-based training sessions, provide trainees with the opportunities to articulate their values, discuss them with other professionals and trainees, and develop them through reading and reflection? The purpose of this paper is to address these key questions through a consideration of what current literature has to say about values development within GTP training, followed by an analysis of values data collected from a cohort of primary GTP trainees. It would seem that these are pertinent questions to ask at a time when new QTS standards for September 2007 are to be 'underpinned by the five outcomes of Every Child Matters' (TDA, 2006, p. 3). The importance of Every Child Matters (DFES, 2004) for teachers in England is that it will involve them in a value-laden, multi-agency approach to the well-being of all children, based on health, safety, enjoyment and achievement, making a positive contribution and economic well-being.

Existing graduate teacher programme research data

What comes across most significantly in the GTP Ofsted (Office for Standards in Education, Children's Services and Skills in England and Wales) inspection data is the fact that the GTP route as an employment route into teaching attracts many career switchers who would not otherwise have this opportunity available to enter teaching and, as Mayotte (2003) has identified, they bring with them a strong sense of self and, in relation to that, clearly developed personal and professional values:

Research has shown that many career switchers have developed skill in interactions with people, insight into human nature, and a well-defined sense of self through former work. In the move to teaching, career switchers often bring an articulated sense of mission and agency, a strong sense of commitment. (p. 682)

Mayotte's findings are echoed in the Ofsted GTP report findings covering 2003–2004 and 2004–2005:

GTP trainees are highly committed and determined to be successful teachers. Their main strengths are professionalism, their ability to organise and manage classes, and their commitment to inclusion and raising pupil achievement. (Ofsted, 2005, p. 2; 2006, p. 13)

This overall finding is found particularly well evidenced for primary trainees who treated pupils with respect and consideration and recognised the importance of effective support if pupils were to make good progress. They ensured that questions were directed to all groups of pupils and included reticent pupils in class discussion. Well-developed personal and professional values were particularly evident in the trainees' proactive approach to their own professional development:

Most were keen to be successful teachers who took advice readily and worked hard to move their practice forward. Nearly all had shown themselves to be effective learners who had improved during the course of the year. Their progress was attributable to their motivation and ability to get the most out of their training and experience offered. (Ofsted, 2005, p. 12)

Mayotte identifies how a strong self-understanding with its pertaining relationship between personal and professional values does not always easily translate into classroom practice. Trainees may not recognise how previous personal and professional development can be transferred. The Ofsted findings highlight the high level of personal commitment and professionalism of these GTP trainees which is not always matched by sufficient development in depth of evaluations of the impact of teaching on learning (2005, pp. 2–3). For one third of the sample this may reflect too narrow a focus on behaviour management at the expense of reflecting on teaching (Ofsted, 2005, p. 14; 2006, pp. 2, 3).

Such weaknesses do not reflect a lack of commitment to individual needs, differentiation and inclusion; rather, they might reflect a limitation on the part of the GTP programme to deepen the application of individual's strongly held values to the effectiveness of their teaching. The way in which this should happen is through the matching of the Initial Needs Assessment to the subsequent tailoring of the Individual Training Programme (ITP). Ofsted's findings on this process highlight:

In over half of the GTP's the links between initial needs assessment and the development of training plans are tenuous, and a quarter of the GTP trainees visited did not have an adequate training plan to guide their learning and development. (Ofsted, 2005, para. 17, p. 6; 2006, para. 21, p. 7)

From the trainee perspective, 31% felt that the process for assessing their initial needs in the light of their previous experience was only adequate (TDA, 2005, p. 6). Ofsted identifies the key factor contributing to trainee progress to be the mentor's ability to give time and reflection to articulating good practice:

Where a mentor fully understands good practice in teaching and is able to articulate clearly how pupils' subject learning can be best supported, the quality of the training is high. Such training is challenging and sets high expectations for the graduate trainee. (Ofsted, 2005, para. 25, p. 8; 2006, pp. 3–4, para. 38, p. 12)

The TDA trainee survey of 2005 (p. 11) suggests that 21% of trainees felt that their mentoring was adequate or poor.

Some of the mismatch between the well-developed values of GTP trainees and their implementation in classroom practice suggested by the Ofsted data may reflect what Ball (1999) and Brookes (2005) consider to be the issue of how employment-based routes into teaching are in danger of making initial teacher education (ITE) 'pedestrian and utilitarian, eliminating emotion and desire from teaching' (Brookes, 2005, p. 49). Foster (2001) raises the question about whether trainees on Graduate Teacher Programmes are guaranteed such opportunities to: 'reflect with other trainee teachers or reflect on their experiences and develop a personal framework and rationale for their professional practice' (p. 15). Furlong (2000), Smith and Reid (2000) and Williams and Soares (2002) all suggest that if trainee teachers are to understand pedagogy and the management of children's learning, they need to be encouraged in a university environment to 'think more deeply about the educational purposes underlying their teaching' (Furlong, 2000, p. 6).

In the light of these issues, the purpose of this small-scale study is to gain deeper insights into the strength and nature of the professional values of a GTP primary cohort and analyse the process of them implementing their values in the first phase of their training. It is hoped that the findings may address aspects of the lack of coherence between these values and their implementation within the employment-based training experience. As a result, the conclusions reached might contribute to a more informed view about whether or not employment routes into teaching are in fact in danger of becoming 'pedestrian and utilitarian' at a time when the implementation of Every Child Matters (DFES, 2004) requires teachers to clarify and reflect on their professional values.

Methodology

The GTP cohort consisted of 22 primary trainees, all of whom had developed previous careers such as area sales team manager and outward bound centre warden. In line with the Training and Development Agency (TDA) priority categories for teacher training, 11 of the 22 places were held by teaching assistants (TAs). Data were collected during the induction period in the July prior to the programme commencing through until the end of the second term.

The methods involved a questionnaire on beliefs and values about teaching completed before the course at the trainee induction meeting. The questionnaire consisted of four questions:

1. What are your beliefs and values about teaching as you prepare to enter the GTP programme?

2. How have these beliefs and values been shaped by previous life and work experiences?
3. Do you have any evidence of these beliefs and values which might contribute to the initial ITP audit?
4. How do you think that you will be able to put into practice your beliefs and values about teaching in the initial weeks of the GTP programme?

Second, there was an analysis of the trainees' and mentors' phase one evaluations, covering the transition from the Initial Needs Assessment in relation to previous experience, the setting up of the Individual Training Programme, and the first three months of training. Key evaluations for our data included a 1–4 rating with qualitative comments on the production of the ITP, mentor support, lesson observation and feedback, and whole school support. Third, data were collected from the trainees' evaluations of the central training sessions provided by the GTP Higher Education Institution (HEI) partners. Evaluation sheets asked trainees to record the extent to which the theory and practice in the sessions had met their needs as GTP trainees. Fourth, a qualitative questionnaire was completed which gave trainees the time and the writing space to elaborate on the single question, 'What opportunities have I had on the primary GTP course to think and talk about my values as a teacher?'

Summary of findings

The findings identify that GTP trainees do have well-established professional values on entry to their training, and have high expectations about implementing these values in their classroom practice. The data suggest that in their first phase of training these trainees experience varying degrees of coherence between their professional values and the implementation of these values in teaching, learning and classroom management. However, there is sufficient evidence to believe that the highly individualised nature of the GTP does potentially lend itself to a coherent relationship between values and practice.

Analysis and discussion of the GTP data

The values of GTP trainees at induction

GTP trainees are highly motivated through strong beliefs and values about teaching. The induction questionnaire asked trainees: 'What are your beliefs and values about teaching as you prepare to enter the GTP programme?' It was possible to break the responses down into three categories: values about developing human potential, values relating to the role of the teacher, and values about pupil entitlement. Strong beliefs about developing human potential were expressed by a number of trainees, particularly focusing on 'providing opportunities for children to realise their potential' through 'different learning styles', and which 'could be celebrated by all involved'.

Beliefs about the role and influence of the teacher and qualities needed could be broken down into three kinds.

First, values were reflected in the general influence and responsibility of the teacher. Trainees expressed how primary teachers play a fundamental role in the development of children and have a 'tremendous influence' on their future education: 'Teachers play an important role in the development of children and I believe that teachers must take responsibility, yet also know that to enjoy the job will help to be a positive influence on the students' (Trainee 7). Being a good role model, teaching by example, and setting high standards and expectations were key values expressed by Trainee 12. Values were also expressed about the demands but also fulfilment of the work: 'Teaching is hard but enjoyable work', and 'A worthwhile career where I can make difference' (Trainee 16). Other qualities were identified which reflected positive values about the challenging nature of teaching: 'Multi-tasking, facing challenges, communication, working within a team, dedication, determination, flexibility, ability to foresee circumstances' (Trainee 3).

Second, values were expressed about how children learn. Significantly, a good deal of emphasis was placed on all aspects of the child's development; for example, Trainee 6 states that 'I've wanted to teach for a long time and I believe in a child-centred approach to the pupil and a team approach to the staff'. For some in the cohort who have been TAs these beliefs reflect their previous experience; for others, it may express that valuing of the intrinsic in education, which they may have found missing from their previous career.

What is impressive across the responses is the commitment to individual learning and the crucial role of the teacher's values in this commitment. Trainee 5 talks about how teaching 'plays a major role in a child's personal, social and intellectual development', and Trainee 11 wishes to 'enable children to fulfil their potential as whole people, both in cognitive and social skills'. Trainee 9 describes teaching the child as 'a whole person requiring a "hands on" holistic approach, academically, socially and emotionally'. Trainee 10 highlights the importance of 'mutual respect, tolerance and understanding', linking these to 'self-esteem and confidence as at the root of all achievement'. This is echoed by Trainee 11, who wishes pupils to 'feel valued and to learn to value themselves'. For Trainee 13, self-respect and self-value will enable the child to 'go on to the next stage of their life prepared and confident, being able to reflect on their achievements and abilities'.

Third, values were expressed about classrooms and classroom ethos. The key values expressed relate to an inclusive, enjoyable, purposeful and well-organised learning environment. Trainee 18 places value on an inclusive ethos in which understanding of individual needs 'involves all parties, parents, colleagues, and specialist help as appropriate, in order for pupils to achieve their potential'. Importantly, trainees clearly relate a positive and stimulating environment to a holistic concept of pupil success. Trainee 6 believes that the more enjoyable and stimulating the teaching environment, 'the more responsive children will be, and consequently, the greater the learning and social output will occur'. Trainee 17 sums up the key values well: 'teaching should be enjoyable and have a purpose. The

teacher should respect the child's background and culture and have the interests of the class in mind.'

Finally, the data highlight a third category of beliefs about entitlement of opportunity. These data underpin much of the specific examples above and tend to be appended to it, when mentioned explicitly. For some trainees it reflects a strong belief in a more politicised view of education. For example: 'education should be accessible to all regardless of social status, age, race, sex, etc.'. Trainee 4 talks about 'all children having equal access to the curriculum' and Trainee 8 states that every child 'should be given equal opportunity to develop their full potential'.

The beliefs and values identified have been shaped by previous life and work experiences. For Trainee 8, the positive reinforcement of her values had been shaped by working in a special school. In the case of Trainee 9, extensive work with SEN children 'accentuated the importance of self-esteem and the damaging effects when this is undermined'. Trainee 17 felt that fundamental values were formed by discovering as a TA that 'if the child feels respected they are more responsive'.

Values have also been shaped by employment other than in education. Trainee 18, who had worked as a manger in an airline company, and who had been involved in all staff issues, believed that 'understanding what made an individual tick helped to resolve problems'. She felt that this was a key value in her approach to pupils' learning, and significantly influenced her self-concept as a beginning teacher, as evidenced in her beliefs about an inclusive classroom ethos in which individual needs are addressed.

It is clear, then, that GTP trainees begin their training with well-established beliefs and values about teaching and learning, shaped by formative experiences, often involving working closely with individuals in education and elsewhere. We now need to examine the extent to which these beliefs and values are developed through reflection in action within the school-based training.

The development of the values of GTP trainees in phase one of the programme

GTP trainees expect their beliefs and values to contribute to their Initial Needs Assessment in their schools. When asked in the induction questionnaire if they have evidence of their beliefs and values in practice which might contribute to their initial training needs assessment in their school, Trainee 2 readily refers to work undertaken in two previous posts in primary schools demonstrating enthusiasm, knowledge and reflection. Trainee 4 refers to her work as an employer recruiting staff, and Trainees 6, 15 and 18 refer to being observed working as part of a team within a school context and receiving feedback. Trainee 18 believes that she has good evidence of her values reflected in her work supporting a hearing impaired child, 'communicating with all parties concerned and helping the child to integrate into mainstream effectively'.

The expectation of the GTP responsible for training this cohort is that the Initial Needs Assessment undertaken through discussion between mentor and trainee will help identify the key weekly targets for the first term of the Individual Training Plan.

Clearly, teaching standards which have not been encountered previously may become priorities. For example, highly experienced special needs support staff need to develop skills in managing individual needs within the planned differentiation for a class of 30. However, we know that QTS standards in professional values and practice are intrinsic to all the other teaching standards and are at the heart of the individual teacher's motivation and commitment. It must therefore be disheartening for a trainee to feel that the Initial Needs Assessment has highlighted what they cannot do in a classroom rather than recognising well-developed, well-informed and secure beliefs and values which will underpin all that is new to learn about teaching. The quality of this initial dialogue between trainee and mentor is highlighted by Ofsted (2005), but is more nuanced than suggested and will depend on good understandings of the *process* about to be embarked upon.

When asked how they think they will be able to put into practice their beliefs and values about teaching in the initial weeks of the GTP programme after the Initial Needs Assessment, trainees emphasise observation, interaction, reflection, self-evaluation and discussion as the key features of the process. Trainee 2 believes that it will happen through 'working hard with enthusiasm and using self-evaluation'. Trainee 4 anticipates that it will be through observing how particular teachers address different needs within the classroom. Trainee 18 emphasises how observations need to be followed up through discussion with mentor and class teacher. Trainee 12 highlights the importance of reflecting on the process of establishing appropriate relationships with pupils and learning from positive and negative responses. Some trainees believe that their participation in staff planning and policy-making combined with their own reading will help them to clarify and begin to implement their own values in relation to school ethos.

A tentative conclusion at the stage might be that, if refined procedures could provide a closer link between trainees' existing values, the Initial Needs Assessment and the implementation of values through the Individual Training Plan, the GTP programme does offer a potentially structured and integrated process of values-based reflection in action.

The relationship between values implementation and dialogue between mentor and trainee

When we look at the trainees' end of phase one evaluations, it is not surprising, in the light of their expectations, that interaction with the mentor is fundamental to the process of taking forward their values. GTP trainees feel acutely, and more so than PGCE trainees (Smith & McLay, 2007, pp.48–49), any lack of dialogue which otherwise might make sense of the process they are experiencing. Trainee 1, for example, feels that 'life is not as structured as some of my GTP colleagues' and 'I have to get on with it myself'. Lack of dialogue may be caused by not being observed and debriefed regularly because the mentor is also teaching or involved in management. Trainees expect feedback to be based on effective communication to which they can respond. So, for example, Trainee 1 would like to have more detailed comments on her observation forms instead of the standards 'just being

ticked'. By contrast Trainee 5 states that 'we are regularly doing lesson feedback and I find this extremely important and always wish to have honest feedback from which I can learn to improve my practice'.

An encouraging picture of the development of what Whitehead and Fitzgerald (2006, pp. 39–40) term 'generative' dialogical skills emerges when we asked mentors which particular skills they needed in order to help the trainee analyse the processes of teaching and learning. Seventy-five percent refer to self-reflection, communication, and analysis, all of which are key to the process of developing values within trainees' teaching. Mentor 1 highlights 'clarity of thought as a crucial skill', and Mentor 2 describes 'heated discussion' about assessment for learning. Mentor 3 gives us a fuller picture of his self-reflection which Lopez-Real and Kwan (2005, pp. 18–19) identify as central to professional development through mentoring:

Discussion of teaching issues was useful for both parties—he was able to identify issues which I also recognised as areas for development for himself, myself or the school as a whole. I had to be diplomatic in giving feedback and willing to analyse my own teaching and compare aspects of it with the trainees' teaching. (Mentor 1)

It is now necessary to focus in on the data collected which ask the GTP trainees about opportunities to discuss with their mentor and other staff the way in which they are implementing their beliefs and values in the classroom in phase one of the training. Trainee 1 attributes his confidence in discussing and implementing his values to 'my good relationship with my mentor'. Trainee 2 describes how she has had numerous opportunities to talk about and discuss values with other adults. At the end of the day she and the class teacher invariably discuss the day's highs and lows in respect to their aims, hopes and expectations of the children. Her weekly mentor meetings always include discussion of teaching from the point of view of values and expectations. She has a fortnightly meeting with the Head where he talks about his values in relation to school issues and the trainee is able to reflect on this and bring in her own opinions in her write up of the session. Finally, she aims to write daily observations and reflect on each day, discussing in her writing what she has seen that she likes or dislikes, helping her to formulate and extend her own opinions on school and teacher values. She concludes:

I feel that my own values have been shaped by my experiences and conversations over the year and will continue to develop, but all the opportunities I have had have helped immensely when I consider my values in relation to my teaching style and the way that I convey values to the children.

Trainee 3 from a background as a pre-school supervisor and TA, and as a parent of two children has had a good understanding of the importance of values in teaching on entry to the GTP programme. She was clear in her own mind of the importance of personal and social development and its impact on learning: 'I have had opportunities to develop this through discussions with my mentor, minor school placement teacher and TA and also my Head Teacher'.

These trainees have benefited from the day to day building of a relationship with their mentor which is a strength of the GTP programme identified by Foster (2001, p. 8). However, by contrast with these very positive opportunities, some trainees felt

that there had been no values discussion or values had not been explicitly addressed in the mentoring process. Trainee 4, who had undertaken training in a values programme as a TA, expresses ‘how discussion and reflection on my values as a teacher is not something that I have experienced on a planned and formal basis’. The trainee goes on to say that this is an area which has been touched upon with my mentor and with other teachers on an ‘as issues arise’ basis; for example, in discussions on how best to help children with behavioural/emotional difficulties become better integrated into the class and this has led to broader conversations about values.

Trainee 5 also describes an implicit and less formal discussion of values with other teachers. As with Trainee 4, opportunities emerge indirectly through discussion of behaviour, however, the trainee feels constrained by the school and class teacher’s values:

The main occasions when I have told people or let people be aware of my values is through behaviour management, and showing that I feel strongly about some acts of misbehaviour more than others. However, this is difficult to only express my values, as it is the school’s policy that I must follow. The children may be unaware that they are my own personal values and beliefs.

Another trainee describes how they felt in many instances that they have been forced to deal with situations in a ‘textbook’ or school policy way rather than ‘stamp my own style on proceedings’. What is lacking in these examples which, according to Ofsted (2005, p. 14; 2006, pp. 2, 3), can focus too narrowly on behavioural strategies is the importance and benefit of exploring the relationship between school, class and teacher values as experienced by Trainees 2 and 3 so that trainees can develop a coherence between personal and professional values.

In spite of work-based dangers of mechanistic feedback, leaving values implicit or reducing values analysis to behaviour strategies, the data give us a glimpse of dialogue between GTP trainee and mentor, reflecting a longer-term relationship than the one experienced on a postgraduate programme, and which contributes to values implementation. To what extent this is aided by the GTP centrally taught sessions is something now to be considered.

The contribution of the centrally-based GTP training to the articulation of trainees’ values

It is quite significant how GTP trainees talk about their training sessions on a needs assessment basis, rather than as offering objectivity, breadth and depth. For example, ‘Picture books are an area that I have never really known how to use for the greatest benefit and the session gave me “advice” relevant to what we are concerned with in school’. Good evaluations of sessions tend to reflect the perceived usefulness of the content: ‘I really enjoyed this session and it definitely gave me lots of new ideas and confidence to deliver literacy lessons’. Anxiety tends to arise when the session appears to be inspiring but applicability in the trainees’ school is seen as problematic: ‘It is always difficult to see how we might introduce ideas within our school’. Sessions are valued if they compensate for a lack of inspiration in school: ‘I needed to

feel inspired about literacy and this session certainly did that'. These data echo that of Smith and McLay (2007, p. 49) who identified how GTP trainees, unlike PGCE trainees, found it difficult to separate 'training' generally from 'practical experience'.

Taught sessions on inclusion, creativity and differentiation are identified by some trainees as offering opportunities for developing their values:

These sessions have provided me with an opportunity to discuss beliefs and develop my awareness of other's values. This has given me more confidence in my own beliefs (i.e. I am not the only one believes that). (Trainee 2)

Trainee 8 felt that the Personal, Social, Health Education and Citizenship (PSHE/Ct.) session was the first opportunity that she had had to consider her values as a teacher in the context of a discussion (half way through the course): 'I have often independently thought about these whilst planning, teaching and assessing, but feel that I would benefit from more discussion time relating to this particular area'. A number of trainees in addition to Trainee 8 identified the PSHE/Ct. session as offering a qualitatively different reflective experience from other sessions, making values explicit in a way which 'touched on the whole of our teaching experience'. Some trainees did make the important link between *how* they were taught in the (PSHE/Ct.) training session and the development of their own pedagogy in this subject area. For some the impact of the dialogue in the session reminded them of how important it is to take time to discuss such issues with pupils. One trainee describes how: 'the open structure of the session has enabled me to relate the content to my own experience, making it far more relevant. This in turn modelled a useful way to present ideas to my pupils.'

It would seem that GTP central training, in making values more explicit, has the potential to go beyond merely filling gaps in trainees' school-based experience, and provide trainees with the skills of reflective dialogue with other professionals, skills which enable trainees to give some coherence to the relationship between personal and professional values, between current training and previous experience.

Conclusion

GTP trainees are characterised by well-developed professional values and high expectations about implementing such values, beginning with existing evidence from previous careers. Trainers need to recognise and develop the potentially close relationship between trainees' strong values, their Initial Needs Assessment and construction of their Individual Training Plan, which will lend itself to a coherent values development for trainees not easily achieved on traditional training routes.

However, ultimately, coherent values development will be dependent on the expectations and readiness of mentors to go beyond restrictive outcomes-driven mentoring described by Whitehead and Fitzgerald (2006, p. 39) and engage in 'generative' dialogue with trainees about implementing already well-established professional values within the training plan. Clearly, mentor training, well in advance of the induction period, which involves developing skills of clear thinking, self-analysis and self-evaluation is vital in the employment-route context.

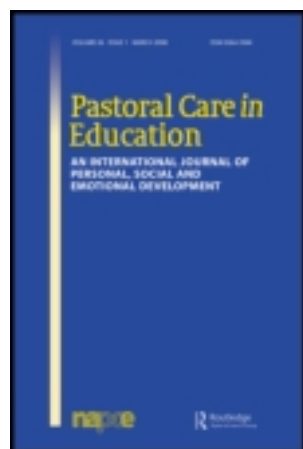
GTP centrally-based taught programmes need to contribute to raising trainees' expectations about engaging in dialogue in school. Underpinned by the rigour of relevant literature and a dialogical pedagogy, the taught programme could offer a distinctive contribution to school-based training by bringing the same set of reflective questions and methodology to each curriculum area and whole school issues, thereby giving trainees a set of transferable reflective skills. Such an approach would counter the needs assessment approach of GTP trainees to taught sessions and give coherence to the relationship between central and school-based training found lacking in many GTP programmes (Ofsted, 2005). Those who lead central training sessions need to be aware that through the modelling of skills of professional inquiry into professional practice, they can raise trainees' expectations of experiencing a *process* of values education as fundamental to their teacher *education*.

There is clearly much to be done to ensure that the 'emotion and desire' of GTP trainees' strongly held values become integral to their employment-based development as teachers. However, this study would seem to suggest that there is sufficient potential in the GTP route to give coherence to the development of teachers' values. This reassures us that employment-based routes into teaching are not contributing to making teacher education either pedestrian or utilitarian in this era of Every Child Matters.

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The impact of *Every Child Matters* on trainee secondary teachers' understanding of professional knowledge

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This study is concerned with the way in which the introduction in England of *Every Child Matters* (ECM), a mandatory framework for the well-being of all pupils, has created new intraprofessional and interprofessional expectations about the development of professional knowledge for pre-service secondary school teachers. In the light of current literature, the paper seeks to establish whether ECM for secondary teachers provides a simple reconciliation between subject expertise and the facilitation of human learning or a much more profound challenge to the development of values-based autonomous professional knowledge. The research undertaken using questionnaires and interviews with cohorts of trainee secondary teachers between 2005 and 2008 aims to identify the impact of ECM on the development of their pre-service professional knowledge. The data demonstrate a degree of movement in emphasis from an organic, values-based understanding to a propositional, skills-based understanding of professional knowledge. It is argued that this movement in emphasis is, to some degree, related to the instrumental implementation of a social justice policy that may have contributed to the weakening of the intrinsic relationship between teachers' values, ownership of professional knowledge and pupil well-being. The study concludes that the challenge for teacher educators is to find the critical questions and pedagogies to counter the view that professional knowledge is simply the acquisition of strategies, skills and safeguarding knowledge that ensures accountability and legality in the classroom.

Keywords: *initial teacher education; Every Child Matters; professional knowledge*

Introduction

The introduction in England of *Every Child Matters* (ECM) (DFES, 2004) was a landmark policy shift to address the fragmentation of children's services that seemed

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to undermine the effectiveness of interventions to address truancy, child poverty and health, and under-achievement. As part of the integration of children's services we are now witnessing the establishment of directorates of children's services in local authorities and the setting up of multi-agency children's centres across each authority. Teachers are now part of the Integrated Children's Services and should be introduced, as part of their training, to *The Common Core of Skills and Knowledge for the Children's Workforce* (DFES, 2005). The strong emphasis within the Common Core on effective communication, safeguarding, multi-agency working and sharing information should equip teachers to fulfil their legal obligations within the interprofessional Common Assessment Framework for pupils at risk, which could involve them becoming the Lead Practitioner in a pupil referral. This means that, in order to be prepared for their specific role within the children's workforce, teachers need to have an initial training that introduces them to interprofessional work, as well as developing their pedagogical knowledge, understanding and skills, which enables them to personalise learning. As a result, the five outcomes of ECM (be healthy, be safe, enjoy and achieve, make a positive contribution and achieve economic well-being) and the Common Core of Skills and Knowledge have been embedded in a revised framework of *Professional Standards for Teachers* (Training and Development Agency for Schools [TDA], 2007). This embedding has created some tension for trainee teachers between the mastering of the processes of teaching and learning and the high-profile attention that needs to be given to safeguarding. TDA policy has provided little guidance here except to pose the question 'how can knowledge and skills defined in the Common Core be developed alongside those defined in the new standards' (Rowe, 2006, p. 3). The impact on teacher education has been two-fold: trainee teachers are confronted by the challenges of accountability and legality surrounding safeguarding and well-being, and they are confronted by a plethora of national inclusion strategies (DCSF, 2010). The result is that there is a danger of a transmission pedagogy coming to dominate Professional Studies as the growing amount of required information is imparted to trainees. Evidence for this is found in the 2009/10 trainee evaluations of Professional Studies from the focus university in this study. These indicate that 27% of trainees strongly agree that Professional Studies is well taught and challenging, compared with 73% who think the same about Subject Studies.

Background

Although less directly focused on well-being and more on standards, the US Government's No Child left Behind (NCLB) (US Department of Education, 2002) was intended to provide a mandate for fundamental reforms comparable to the later ECM (DFES, 2004). Significant to both is the link between raising achievement for all and the initial preparation of newly qualified teachers. Smith and Gorard (2007), in their study of the implementation of NCLB in the states of Wisconsin and California, found that a Federal Government strategy for social justice could be at odds with a State's definition of a 'highly qualified' teacher. The authors conclude that The Federal Government's mandatory requirement that states should be NCLB compliant

has led to 'a mandate for change which emphasizes teachers' content knowledge over pedagogic skills' (Smith & Gorard, 2007, p. 191):

The definition of 'highly qualified' is linked only to an individual's knowledge of the subjects that they teach as defined by teachers' content tests that can be overly complicated and confusing. (Smith & Gorard, 2007, p. 202)

Smith and Gorard identify how a national mandatory education reform rooted in the relationship between social justice, pupil achievement and a disputed definition of 'high quality' teachers can lead to a shift in emphasis in teacher professional knowledge. Such a shift may constitute an increased emphasis on the professionalisation of acquired content knowledge and, because of their need to be compliant, teachers' loss of opportunities to build confidence in their analytical and critical pedagogical thinking. Darling-Hammond and Young (2002, p. 13) have argued that the policy objectives of NCLB essentially mean the 'dismantling of teacher education systems and the re-definition of teacher qualifications to include little preparation for teaching'.

George and Clay (2008) take up the same relationship between social justice, pupil achievement and a disputed definition of 'high quality' teachers that is assumed within the Standards agenda of the TDA in England. The authors acknowledge that the revised framework of *Professional Standards for Teachers* (TDA, 2007) has addressed concerns raised by many educationists about the neglect of issues around social justice. They note that the professional standards for Qualified Teacher Status are now populated with references to inclusion and well-being in relation to learning. For example, Standard Q18 requires trainees to:

Understand how children and young people develop and that the progress and well-being of learners are affected by a range of developmental, social, religious, ethnic, cultural and linguistic influences. (TDA, 2007, p. 8)

However, George and Clay argue that:

The continued preoccupation with a narrow set of 'standards' that negatively impacts on both teacher recruitment and representation alongside teacher pedagogy will fail to contribute to the development of an equitable and socially just society. It is vital therefore that we educate future teachers to see the connections between schooling, education and the wider society. (2008, p. 110)

The degree to which such teacher education is achievable is profoundly affected by the centralised structures for teacher education in England. Stephens *et al.*, in their comparative study of teacher education and teacher training in England and Norway, demonstrate how English Initial Teacher Training (ITT) provides training in the practical skills of teaching, whereas Norwegian Initial Teacher Education is concerned with the 'cultivation of public duty, construed as moral and pedagogical stewardship' (2004, p. 110). The authors contrast the 'commonsense' approach of the Standards movement in England with the more moral flavour of the Norwegian approach:

Intending teachers are expected to base their professional work on core Christian and humanistic values, such as equality, compassion and solidarity. They are also reminded

that teaching is a caring profession, care being understood as creating an enabling environment for all children. (Stephens *et al.*, 2004, p. 113)

The pedagogical implications of such an understanding of the teaching profession contrast significantly with those of NCLB and ECM. For example, the teacher is leader and not manager, which places more emphasis on democratic decision-making rather than control; in turn this enables the teaching process to ‘connect with young and adult learners on their own terms’ (Kirke, Utdannings- og Forskningsdepartementet, 1999, p. 18). Essentially, this is a child-centred pedagogy that ‘both identifies and builds upon the cognitive (and cultural) ecology of the individual child’ (Stephen’s *et al.*, 2004, p. 125).

It is not surprising that the most striking contrast between English and Norwegian teacher preparation is in the area of duty of care. English ITT presents the teacher as a legal carer, whereas in Norway teaching is considered a caring profession. The English Qualified Teacher Status Standards emphasise that trainees should ‘be aware of the professional duties of teachers and the statutory framework within which they work’ (TDA, 2007, p. 5) and ‘be aware of the current legal requirements, national policies and guidance on the safeguarding and promotion of the well-being of children and young people’ (2007, p. 7). By contrast, Stephens *et al.* highlight how, in Norway:

Caring for pupils is seen more in moral than in legal terms. Teachers must be known by their pupils as people they can turn to for help and support. What this implies, in Nordic terms, is attending to the emotional, as well as the learning aspects of child development. (2004, p. 124)

In the light of their findings, the authors recommend that the English ITT model might attach more importance to the spiritual dimension of teaching, which Mayes (2002, p. 704) has termed the ‘spirit in teacher’. Mayes defines this as an ‘ultimate concern’ (2002, p. 704) for the development of the individual being of the child.

George and Clay argue that centrally prescribed standards in England, which relate to skills of practice and school-based performance, marginalise professional knowledge in the way the monitoring of the quality of training in these Standards is undertaken by Ofsted (The Office for Standards in Education). Wright and Bottery (1997) in their study of mentors’ priorities have demonstrated the narrowing down of professional knowledge to ‘reflective practice’ based on the work of Schön (1983), which may prevent reflection on the ‘wider ecological issues’ (Wright & Bottery, 1997, p. 250). For example, the authors found that mentors gave little priority to engaging trainees in issues such as the relationship between schools and society, ethical dilemmas posed by legislation and the autonomy of the teaching profession.

International perspectives help us to see how mandatory social justice policies can contribute to a narrowing of teacher professional knowledge. What is required, then, to ensure that greater priority is given to what Mayes (2002) calls ‘the spirit in teacher’? In this respect, Kirk and Broadhead have argued very positively that the perceived tensions between secondary subject specialists and the generic learning

coordinator role of the teacher in ECM can be reconciled through a 'reaffirmation and reinterpretation of subject teaching' (2007, p. 14). They argue that:

Under ECM the educational progress of learners will depend on how resourcefully teachers will be able to draw on their subject knowledge base, and how readily they will jettison the monocular professional vision that is associated with the blinkered pursuit of the subject, in favour of an approach that fully exploits all the opportunities for cognitive and affective development, and for the nurturing of skills, insight and judgement that subject teaching at its best involves. (Kirk & Broadhead, 2007, p. 14)

The definition of professional knowledge being developed here is one in which subject knowledge expertise and proficiency in the facilitation of human learning will be 'mutually reinforcing features, rather than being so antithetical that possession of the one rules out possession of the other' (Kirk & Broadhead, 2007, p. 14). What Kirk and Broadhead do not fully address is the complexity of achieving this mutual reinforcement when teachers' personal and professional values inevitably figure so largely in the process.

This study wishes to consider whether Kirk and Broadhead are too simplistic in their evaluation of the impact of ECM, especially in the light of the impact of NCLB on teachers' professional knowledge and Stephens *et al.*'s identification of a less values-based and more instrumental underpinning of well-being characterising English, compared with Norwegian, teacher education. Therefore, the main task of the study is to begin to identify the extent to which the development of autonomous professional knowledge in initial teacher education is compromised by a mandatory framework for social justice. The conviction driving the inquiry is that at the heart of professional knowledge there need to be personal and professional values that have been autonomously shaped to inform subject teaching (see also Mead 2003, 2007). This conviction owes much to the work of Carr (2000, 2007), who in applying the Aristotelian distinction between *phronesis* (practical wisdom) and *techne* (skills) to teachers' professional knowledge has been able to demonstrate, philosophically, the significance of non-instrumental qualities of a teacher's character that have a bearing on dispositions towards social justice. For example, he argues that difficulties in creating a positive and inclusive classroom climate may be a 'defect of *phronesis* rather than *techne*' reflecting the teachers 'lack of authentic engagement with or ownership of what they are teaching' (Carr, 2007, p. 381). By ownership Carr means that the teacher does not model qualities of social justice merely as a strategy to improve classroom climate, but because they believe these qualities 'have value in and of themselves' (2007, p. 382); lack of ownership in this sense denies 'their own reflection on the point and purposes of education' (Carr, 2007, p. 381), which is essential if they are to convey to pupils the educational significance of what they teach.

The relevance and timeliness of this study is clearly evidenced in the recent research survey of the professional development needs of teacher educators in higher education institutions (ESCalate/TDA, 2009). The survey identifies ECM as one of nine key areas where teacher educators would like more guidance, not least in what they describe as 'an unconvincing policy base'. Uncertainty here is mirrored in the Newly Qualified Teacher Survey (TDA, 2009), which identifies ECM as an area of

initial training that could be improved. This is also reflected in a sweep of Grade 1 Ofsted reports for 2008, which all acknowledge that ECM is to the fore, but only one report refers to ‘the highly impressive understanding that trainees have of the full implications of ECM for all aspects of their work’ (Ofsted, 2008).

Methodology

Semi-structured questionnaires were administered to 125 postgraduate secondary trainee teachers in 2005, the year of the introduction of ECM into their programme, and to 85 trainees in 2007. Both cohorts were in the same university in the South East of England. The samples consisted of a 63%/37% female/male composition with 58% over the age of 25 in 2005 and a 60%/40% split with 53% over age 25 in 2007. The questionnaires were administered half-way through a one-year PGCE programme. Both questionnaires consisted of the same three questions:

1. As a trainee subject specialist, what do you understand professional knowledge to be?
2. To what extent is the university primarily responsible for providing and developing your professional knowledge?
3. How do you understand the relationship between professional knowledge and subject knowledge?

A limited number of semi-structured questions were selected in order to generate multi-layered responses in which personal and professional knowledge, understanding and values would emerge. After an initial explanation of the task, respondents had 40 minutes of silent writing in a controlled environment. The three questions were spaced out on two sides of A4 paper and so respondents had the page space to be able to develop thoughtful responses to complex issues.

In addition, four semi-structured interviews with trainees representing the Arts, Sciences and Humanities curriculum areas in the same university were conducted in phase three of the 2006/07 year. The timing of these interviews was intended to provide a bridge between the two sets of questionnaires. The interviews asked the same three questions as the questionnaires and through rich qualitative data highlighted any changes from the 2005 data and informed the analysis of the 2007/08 data. As well as giving deeper insights into trends across cohorts, the interviews were intended to confirm whether or not these trends were consistent within the Arts, Sciences and Humanities.

Two categories were used to sort the definitions of professional knowledge given in question one. An organic category was used to capture the relationship between the trainee’s self-development and the well-being of learners; it is characterised by a blend of commonsense, intuitive, tacit and narrative language (Whitehead, 1989; Eraut, 1994; Von Manen, 1995; Page, 2001). A second propositional category was used, characterised by factual language (Shulman, 1986). Responses to question two were sorted in two ways: how trainees saw their responsibility for developing their professional knowledge; and any overall shift in balance between how they saw

their responsibility and that of the school and university. Responses to question three were sorted into two categories: evidence of the embedding of the professional knowledge of ECM in subject planning, teaching, resourcing and assessing; and evidence of the degree to which this embedding is strategic rather than values-based.

Summary of findings

There is evidence for ECM principles becoming embedded in trainee planning, teaching, resourcing and assessment, and this could have the potential to contribute to a re-affirmation and reinterpretation of the values base of secondary subject teaching. However, there is evidence to suggest that this embedding may be perceived by trainees as strategic rather than values-based in the training process. This is tentatively demonstrated in the data by a possible declining clear relationship between the development of the values of trainee teachers and the well-being of pupils, which might be overshadowed by the professionalisation of the technical processes of learning. These findings echo Carr's (2007, p. 379) assertion that the teacher's character as well as their skills are fundamental to inclusive education.

Analysis and discussion of the findings

Definitions of professional knowledge

Although 66% of the 2007/08 respondents make explicit reference to ECM in their definitions, compared with 33% in 2005/06, there is a reduction in the number of definitions that might be categorised as 'organic'. What is noticeable is the percentage increase in components within definitions of professional knowledge that stand out strikingly as pure statement of fact or proposition. The definitions tend to fall into two categories that reflect trainees' increased knowledge about ECM (see Table 1).

First, there are those definitions that have a particular focus on teachers' legal duties:

- The knowledge of duties and responsibilities of being a teacher.
- An understanding of legislation, government initiatives and appropriate behaviour.
- Knowledge of the statutory requirements of teachers in relation to ECM, SEN, EAL etc.
- To understand the components of professional conduct, regulations, policy.

Table 1. Categories of propositional definition 2005–2008

Category	2005/06	2007/08
Teachers' legal duties (%)	2.4	40
Working with parents, carers and other professionals (%)	4.8	24

The second category of definitions has a particular focus on working with other professionals, reflecting trainees' increasing awareness of interprofessional working:

- Ways in which students, parents/carers and colleagues should be handled.
- The knowledge required to allow a teacher to effectively work within a school and communicate with other members of staff within the environment and with associated professionals.
- Knowing about how to deal with sensitive issues regarding the pupils, like physical and sexual abuse. The trainee teacher needs to know about which channels to go through when coming face to face with any of these issues and the involvement of outside agencies.

By contrast, a higher proportion of the 2005/06 definitions of professional knowledge are more organic in terms of the relationship between the personal and professional development of the trainee teacher and the pastoral care of pupils in the context of the ethos and values of the whole school. Table 2 indicates some movement away by 2007/08 from this organic relationship to skills and competencies that are not matched by a particular emphasis on the development of personal values and attributes nor the appropriating of a fluid and ongoing professional knowledge that contributes to the development of self.

What needs to be drawn out from the data in Table 2 is the way in which trainees in 2005/06 refer to the development of their personal attributes and values that are enhanced by their appropriating of a fluid and ongoing professional learning and how this development of self is closely linked to the life, values and ethos of the school and classroom. There is a strong link made between the interplay of developing/discovering personal strengths and attributes and the life of the school:

Professional knowledge is about growing insights into how our own personal strengths will contribute to the teaching contexts.

An awareness of the characteristics and qualities necessary for all teachers in their dual role as imparters of understanding and as adults forming and developing children as human beings.

Table 2. Organic definitions of professional knowledge 2005–2008

Category	2005/06	2007/08
Reference to trainees' personal development (%)	28	5.8
Reference to ongoing and fluid professional learning (%)	18	0
Reference to experience (%)	10	1.1
Reference to ethics (%)	7.4	0
Reference to pastoral care/ethos/values of school and classroom (%)	24	5.8
Reference to research informing practice (%)	2.7	5.8
Reference to knowledge for successful teaching competencies (%)	5.5	43.5
Reference to skills (%)	0.9	23.5
Reference to knowledge relating to the development of the whole child (%)	2.7	7.05
Reference to everything you need to know beyond your subject (%)	0.8	7

The knowledge acquired through understanding of what creates a good learning experience and your part in that experience.

Awareness of factors that contribute to the teaching and learning process. It includes not only an understanding of the necessary subject knowledge but also how best to be able to engage pupils in school and in their personal life. I also include how I need to personally develop as a teacher.

The collective life experiences used together with subject knowledge and an open mind with fair judgement, that enables a teacher to communicate in a logical way with pupils. It allows education to include life skills, moral values and a vast array of topics which pupils may not receive elsewhere.

This development of self in relation to the pastoral life of the school figures less in the 2007/08 data. Only 5.8% refer to professional knowledge as related to personal development, and ongoing professional learning is not referred to at all. The pastoral aspects of the school are only mentioned by 2.3% compared with 24% in 2005/06. Other categories related to self-development and the ethos of the school such as the place of experience and ethical understandings (not legal duties) are either less frequently referred to or not at all in the case of the latter in the 2007/08 data. By contrast we note an increase in professional knowledge defined as a set of skills (from 0.9% to 23.5%) and the significant increase in professional knowledge defined as 'knowledge for *successful teaching competencies*' (from 5.5% to 43.5%). These categories may reflect increasing awareness of ECM but it is interesting how the latter is not reflected in a significant increase in professional knowledge defined as knowledge relating to the development of the whole child (from 2.7% to 7.05%). Meanwhile, then, we note a declining relationship between teachers' self-development, fluid professional learning and pastoral values countered by a rising profile of skills and competencies.

There is also evidence from the definitions of professional knowledge in the 2006/07 interviews that the organic relationship between the development of the values of the trainee teacher and the well-being of pupils is gradually being replaced by the professionalisation of the technical processes of learning. The four trainee interviewees who are in the final phase of their training all talk about professional knowledge in terms of skills and priorities, which clearly reflects achieving competence in embedding ECM into subject planning and teaching:

Professional knowledge is complex. It requires skills such as AfL, seeking out information in a focused way, relating different aspects of learning, knowing how to use a behaviour policy, being clear in your mind about setting boundaries. It is also about forming your own opinion. Every school is different and you have to assess situations and make decisions about using a behaviour policy and evaluating a child's behaviour. Professional knowledge is also about framing opinions about priorities in Education. For example, balancing exam techniques with individual needs, and deciding what is important in your subject. (Science trainee)

One cannot help but contrast this with the sense of the expectations of the 2005/06 trainees who believe that their personal development will inform professional knowledge.

The movement detected in the data would suggest that increased trainee knowledge about the nature and structures of ECM is creating a more skills and competency-based professional knowledge relating to the well-being of pupils; however, at the same time, there might be a diminishing sense of trainee ownership of a more fluid professional knowledge rooted in the interrelationship between the ongoing development of self as teacher and the pastoral life of the school. These trends now need to be measured against trainees' perceptions of the role of the university in the development of the professional knowledge.

The role of the university in developing professional knowledge

Responses can be categorised in three ways that suggest 87.7% of 2005/06 trainees compared with 47.4% in 2007/08 consider themselves to be primarily responsible for their professional knowledge (see Table 3).

There are those in 2005/06 who see professional knowledge as 'something inherent in one's life experiences and jobs and, of course education'. As such, its development is a 'lifelong task which will draw in different sources in different ways throughout a teaching career'.

Secondly, there are those who understand the role of the university in professional knowledge development in terms of effective learning; for example, as a 'symbiotic relationship' based on interactions between the trainee, tutor and mentor, which 'inspires' rather than 'forces' professional knowledge and thereby facilitates learning which the trainee then applies and develops:

The university gives me the direction and initial content of professional knowledge. What follows is in my hands and how I interact with the schools involved in my placements.

Thirdly, there are those whose definition of the role of the university in relation to professional knowledge is directly influenced by their understanding of the latter as fluid and constantly changing, reflecting personal responses to new and evolving national initiatives like ECM. These responses describe the university as providing a yardstick for current good practice, and also as the sounding board for trainees' opinions: 'I would hope that the university will challenge some of my pre-conceptions and ask questions which I have not previously considered'.

The fluidity of professional knowledge in the 2006/07 interviews is less about personal responses to change and more about the skills and strategies needed to manage change. In terms of the values underpinning ECM, the emphasis is on

Table 3. Trainee perceptions of self-responsibility for professional knowledge

Category	2005/06	2007/08
Professional knowledge as inherent in life experience (%)	24.5	6
Symbiotic relationship between tutor, mentor and trainee (%)	50	39
Professional knowledge as ongoing and fluid but tested in the academy (%)	13.2	2.4

understanding and implementing and less on testing them in relation to self. For example, the Religious Education trainee highlights the need to understand, but not necessarily critique in relation to self, the values underpinning an ever changing national agenda like ECM:

You are talking about a process which is changing all the time, as a trainee it is very difficult to grasp that, you need to understand what this means and the concepts underlying it, what is this thing which is changing all the time, why is it changing all the time. So rather than just getting caught up in the moving process, because that is something that you will develop as a teacher, I think you need to know what are the values which are contained within this (Religious Education trainee).

The emphasis here is on what do I need to understand in order to implement. Likewise, the Science trainee sees responsibility as self-evaluation of what I have *done* and what more do I need to *do*:

you have introduced us to ECM and positive practices have been modelled, but you are talking about postgraduates here who should be able to go out and find their own information. It's on their own backs what they get out of this and the library is just round the corner. This is about how to become self-critical—the university gives you markers for self-evaluation. I've seen positive practice and know what I am aiming at—know how to change it. I have had the opportunity to think like this in Professional Studies. I find talking to other subjects useful in developing the language of ECM in my own subject. Discussion in other subjects helps you to realize what you have done and what more you need to do. (Science trainee)

These trainees view the role of the university as making research 'relevant and understandable' in order that it will 'show me the basic values which underpin ECM so that I can bring about change'.

There is an emerging contrast here between the generic, transferable skills model that enables you to manage constant policy change and the more holistic approach evident in the 2005 responses, which is about bringing life experience and existing values to a symbiotic relationship with teacher educators. Ownership of professional knowledge development seems to be shifting from a focus on 'who am I and what do I bring?' to 'what do I need to do?' The implication of this shift is significant for the personal development of trainee teachers, for knowing that I need to understand the values underpinning ECM is not the same as critiquing or choosing whether or not to own those values.

The full impact of ECM on ownership of professional knowledge becomes apparent from the questionnaire data, which suggest that 52.6% of trainees in 2007 compared with 12.4% in 2005/06 emphasise that, although the school and the trainee play their part, the university is *primarily* responsible for providing professional knowledge (see Table 4).

The data suggest first that there is movement towards emphasising an almost quasi-legal obligation on the part of the university to ensure that trainees have the required professional knowledge to undertake their work:

The university is responsible for teaching us the statutory requirements of a professional teacher, in order for us to function within the safeguards of the Law.

Table 4. Trainees' categories of university responsibility for professional knowledge, 2007/08

Category	2005/06	2007/08
University primarily responsible for required professional knowledge (%)	10	31
University entirely responsible for ensuring schools provide correct training (%)	0.8	4
University solely responsible for providing propositional knowledge (%)	1.6	17.6

Secondly, although slight at this stage, there is movement towards emphasising an almost quasi-legal obligation on the part of the university to ensure that schools are providing the 'correct training':

The university definitely has a responsibility for professional knowledge and the university also needs to correspond with the schools to ensure that they are providing the correct training on placements.

To refer to teacher education in school as 'correct training' is out of keeping with its developmental nature and hints at the surveillance mentality that has emerged around ECM and safeguarding in particular.

Thirdly, the movement towards viewing the university as having sole responsibility for propositional knowledge could potentially lead to large parts of professional knowledge being viewed as a completely new layer of knowledge, unrelated to the trainees' previous experience or existing values:

The university has a responsibility to a large extent, much more than subject studies. My professional knowledge has started from near scratch this year. My subject knowledge is largely already known. That's what the course is for.

These responses hint of an insecurity arising from an inherent contradiction between the trainees' instrumental, skills-based approach to getting to grips with the fluidity and flux of new policies like ECM and their pressure on the university to guarantee the professional knowledge that they believe this particular policy requires. Such a contradiction raises questions about whether or not we are giving trainees the opportunities for a personal testing of values underpinning what they recognise will be an ever-changing ECM agenda, and whether or not we are giving them the language to do this through intersubject and interprofessional dialogue, as well as through critical analysis of values-based research in the field.

Trainees' understanding of the relationship between subject knowledge and professional knowledge

Fifty-four per cent of the 2005/06 cohort see a non-strategic relationship between subject and professional knowledge under the headings shown in Table 5.

Of the remaining 46% of the cohort, 44% tend to see the relationship between professional and subject knowledge in terms of methodologies, a less instrumental terminology than strategies. The use of the term skills tends to be confined to classroom management. 31.5% (13% of the cohort) allude to other factors that will

Table 5. Non-strategic relationship between subject and professional knowledge, 2005/06

Relationship between subject knowledge and professional knowledge	Percentage of the 54%
Professional knowledge provides ethics, commitment, honesty, integrity, role model, attributes underpinning subject knowledge	63
Professional knowledge provides research and developing ideas about national and international issues in education underpinning subject teaching	28
Professional knowledge is about developing self as a professional subject specialist	9

become increasingly strategic (see Table 6). Interestingly, legal duties are only mentioned once within the 'other factors' category.

The relationship between subject and professional knowledge as understood by the 2005/06 cohort is quite well summed up by one respondent: 'professional knowledge is knowledge of teaching methods combined with a holistic approach to teaching which we apply to our subject knowledge. It encompasses values and cultural issues appropriate to the school'. The 2005/06 trainees wish to emphasise the relationship between their own values, ideas and self-development and the role of subject teacher:

The relationship between professional and subject knowledge is that professional knowledge offers the ethics relating to the classroom.

Professional knowledge is about the commitment of the subject teacher to the school and pupils.

In analysing extracts from the 2006/07 interviews it is possible to detect implicit ethical issues, such as the purpose of education and the relationship between subject values and inclusion; however, these are not explicitly informing subject knowledge teaching because they are obscured by technical and strategic actions to meet needs and therefore go unquestioned. The first example is an extract from the interview with the Science trainee:

Interviewer: In terms of successful Science teaching do you need professional knowledge?

Trainee: Without a doubt. You have to form opinions about the strengths and needs of your own pupils. This is something you have to do in order to get to know them.

Table 6. Relationship between subject and professional knowledge as methodology, 2005/06

Relationship between subject knowledge and professional knowledge	Percentage of the 46%
Professional knowledge provides teaching methods which underpin subject teaching	44
Professional knowledge provides classroom management skills underpinning subject teaching	24.5
Professional knowledge provides other factors; for example, inclusion, differentiation underpinning subject teaching	31.5

Interviewer: In relation to that do you see ECM, which is becoming the umbrella for professional knowledge as directly related to Science teaching?

Trainee: Yes, this is the whole reason for education. You cannot just teach one kid and not 29 others. You are teaching all 30 – most important point of teaching. If they need help, they need help and that is why you are in the job. It involves subject knowledge and ECM, whether you draw boundaries between them or not.

Further discussion followed about the tension between higher-order thinking, particularly in Physics and Chemistry, and the challenge of making concepts accessible to all pupils. The trainee acknowledged the difficulties of retaining the integrity of a traditional subject and that this was a challenge to the Science teaching profession. However, he spoke confidently and with enthusiasm about differentiation, knowing how pupils' learn, the roles of teaching assistants and laboratory technicians, and how information and communications technology (ICT) is helping, for example with imagining the concept of light years: 'it needs to be modelled and this is not compromising the integrity of the subject'.

The relationship between professional and subject knowledge is exemplified through need: the need to form opinions about pupils in order to get to know them, the need to make the learning accessible to all through deploying teaching assistants, laboratory technicians and the use of ICT. All of these things are important to ensure pupils enjoy and achieve and make a positive contribution, but a fundamental part of the process ought to be to engage this trainee in an examination of the values that underpin his statement about 'the whole reason for education' and the ethical challenges that inclusion poses to the integrity of his subject.

The second example is an extract from the interview with the Art trainee:

you cannot meet every child's needs if your subject knowledge is poor because you are not giving them the opportunity. My background is in ceramics, jewellery and textiles and metal—I knew less about fine art, sculpture and painting, installation, digital media—and I would not be able to provide opportunities to all pupils with those gaps in my subject knowledge. So the Art course covers those gaps—I cannot provide different mediums for different pupils' needs without these gaps filled. The overarching need is to help all pupils achieve in the context of Art. In my own experience some pupils are very good at drawing but then get to 3D and do not cope, and the converse is true, so there is the need to give all pupils the opportunity to shine which is a key part of ECM. As they progress up the school they know their strengths and can build on them and you know where their weaknesses are and where you need to lift them up. The fact that you are assessing your pupils means you are thinking about what their needs are, that is ECM, but their needs are within your subject.

Again the relationship between subject and professional knowledge is characterised by need. Professional knowledge includes strategies to acquire gaps in subject knowledge but this overlooks the trainees' value-laden statement that implies inclusion is affected by teachers' subject knowledge. Her preoccupation with providing different mediums for different pupils contains implicit ethical questions about how the principles of her subject lend themselves to inclusive practices that need explicit consideration. Her references to progression and assessment in Art

seem to point to a much more holistic understanding of how the subject can build self-esteem, but again this is hinted at in the language of needs and requires much more critical analysis.

The degree of movement between the 2005/06 and 2007/08 trainees' understanding of the relationship between subject and professional knowledge is evident in Table 7.

The percentage of those in 2005/06 who consider that professional knowledge provides an ethical underpinning of subject knowledge is virtually replaced in 2007/08 by those who consider it to provide a strategic underpinning. This movement is reflected in 2007/08 responses, such as:

Professional knowledge allows you to deliver subject knowledge in a manner that is identifiable and accountable to professional bodies.

Our professional knowledge helps us to deliver our subject knowledge. It allows us to get a job, stay within the legal requirements of the job and control classes so we can teach using our subject specific knowledge.

Over 50% of these responses reduce the relationship between professional knowledge and subject knowledge to 'how we teach and what we teach', thereby diminishing what should be values-laden to something like a means to an end:

Professional knowledge is the method of delivery of subject knowledge.

Subject knowledge is the content and professional knowledge is how to teach the content.

To conclude, this analysis of trainees' understanding of the relationship between professional and subject knowledge confirms to some degree a growing relationship between subject specialism and pupil well-being; however, the processes of learning are becoming increasingly instrumental and the relationship between professional and subject knowledge is perceived by a significant proportion of trainees as strategic rather than ethical or values based. It is clear that trainee teachers need to discuss the values base for their actions in their subject teaching if they are not simply to be driven by professional knowledge which merely serves to guarantee accountability and legality in subject teaching.

Table 7. Relationship between professional and subject knowledge 2005/06 and 2007/08 comparison

Relationship between professional knowledge and subject knowledge	2005/06	2007/08
Professional knowledge provides ethics, commitment, honesty, integrity, role-model, researching ideas about education and self-development underpinning subject teaching (%)	54	3
Professional knowledge provides teaching methods, pedagogy and classroom management skills underpinning subject teaching (%)	46	45
Professional knowledge provides strategies—ECM, National Strategies, Assessment for Learning, English as an Additional Language — underpinning subject teaching (%)		52

Conclusion

There is evidence of ECM beginning to inform trainees' planning, resourcing, teaching and assessing. However, this does not entirely support Kirk and Broadhead's view that the perceived tensions between secondary subject specialists and the generic learning coordinator role of the teacher in ECM can be reconciled through a mere 'jettisoning of the monocular professional vision that is associated with the blinkered pursuit of the subject' (2007, p. 14). There are other less positive features emerging in the data, which might characterise an instrumentalist approach to social justice that impacts on categories of value and which go deeper than simply 'reconciling subject knowledge expertise and proficiency in the facilitation of human learning' (Kirk & Broadhead, 2007, p. 14). Most notable is the paradoxical way in which the instrumentalist implementation of what undoubtedly is a value-laden social justice policy can potentially weaken the intrinsic relationship between teachers' values, ownership of professional knowledge and pupil well-being, replacing it with the professionalisation of the technical processes of learning that are driven by accountability and legality.

The significance of this for teacher educators is considerable. Not least, how are they to give trainee teachers the opportunities to critically evaluate ECM in relation to their knowledge, experience and values? We have already stated that understanding the values underpinning ECM is not the same as critiquing or choosing to own those values. An example of universities beginning to address this issue can be found in the Scottish Teachers Education Committee's (2009) National Framework for Inclusion. This framework 'places a clear emphasis on the essential role played by the beliefs and values of each teacher in their commitment to the development of inclusive practice' (Scottish Teachers Education Committee, 2009, p. 3). It is question-based to encourage teachers to accept a shared responsibility for researching answers; the questions posed are both values-based and critical—for example, 'what does it mean to be human?' and 'what are the limitations of legislation?' It is only by exploring such questions through critical pedagogies in teacher education that the view will be countered that professional knowledge is simply the acquisition of strategies, skills and safeguarding knowledge that ensures accountability and legality in the classroom.

Finally, clarity of purpose of inter-professional education is also essential if it is going to contribute to this process. However, Taylor *et al.* (2008) have identified three key concerns relating to interprofessional education and learning for integrated children's services. First, that they are not conceptualised, resulting in an 'at best muddled and at worst over-rhetorical discussion' (Taylor *et al.*, 2008, p. 20). Secondly, learning and teaching about Integrated Children's Services is not informed by higher education research; and thirdly, the absence of research means a 'dearth of robust evidence about outcomes of teaching and learning for students' (Taylor *et al.*, 2008, p. 20). Anderson and Taylor (2008) in their ESCalate seminar suggested that university piloted interprofessional training opportunities highlight some tensions between uniprofessional ECM activities and the expectations of the Common Core. In spite of these weaknesses, Simco (2007) has argued for what we

would support in teacher education, which is an ECM-driven reappraisal of the values base of professional practice in which trainee teachers' personal and professional values can be further tested and developed through their engagement in interprofessional dialogue.

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The experience of black African religious education trainee teachers training in England

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This study addresses issues surrounding the recruitment and training of black African religious education teachers within the context of the government's intention to make the teaching profession more representative of the wider community. In relation to this there is a strong emphasis in the Teacher Training Agency's *Qualifying to Teach* on selection procedures which promote equality of opportunity and the recognition of individual training needs. The study is informed by the work of Sikes and Everington who have highlighted the place of religion and culture within the personal histories of religious education teachers. Black African members of two successive cohorts of PGCE students are tracked to identify their training needs in relation to their cultural and religious backgrounds. The data identifies four cultural and religious factors which impact on their training to teach religious education in the UK. Finally, as advised by the Carrington Report, recommendations are made for the practice of teacher educators.

Keywords: *Black African; trainee teachers; religious education*

Introduction

Recent research on black trainee teachers training in the UK highlights racism, lack of ease, and the mentor relationship, but little is said about pedagogical assumptions. This may reflect the extent to which previous studies include samples of students who have received their education in the UK, but Jones, Maguire and Watson (1997) do highlight the pedagogic challenges faced by those who have been educated in Africa:

Nigath thought that 'minority' student teachers who had received their school education in a more traditional environment before coming to Britain could often be at a disadvantage because of the difficulty of developing an understanding of contemporary British

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teaching methods, particularly classroom management, on such a short stressful course. Two overseas-educated students, Abedi and Benjamin, complained about the speed of the course, stating that. 'Things went too fast' and 'I need time to adjust'. (p. 140)

Stuart *et al.* (2003) briefly allude to 'culture shock' and make the point that there were those in their survey done on behalf of the Teacher Training Agency (TTA) who 'had recently arrived from countries with very different school cultures and had great problems in adjusting to classrooms where pupils often did not want to learn and where respect for teachers is not given as of right. Some of the Africans interviewed were horrified by the pupils' behaviour' (p. 5). It is clear that the influence of African pedagogy on the personality formation of such trainees, and thus on their identity as teachers, is a key contributory factor to some of the common difficulties experienced in their training. In addition, the paradox for those who come to teach religious education is that Christianity has been a formative influence in shaping African pedagogical assumptions, assumptions which are no longer made in the English common school.

There is much literature on colonial and African pedagogy but I wish to stay close to the experiences of the three trainees who are the case studies for this paper. Their countries of origin and where they were wholly educated are Rwanda, Kenya and Ghana. In the research process I gained insights into their African educational experience which sent me on a quest to understand more from research literature produced within these particular countries. All three trainees talked about religion, culture and pedagogy as one and, as Hedegaard (2003) has argued, their personality formation and self-identity as teachers are a product of their individual community's pedagogic goals.

The history of education in Rwanda is closely bound up with the history of the work of the churches in education. The first Rwandan school was founded by the Catholic White Fathers in 1900. Both the German and Belgian colonial administrations left education largely to the churches. At independence in 1962, 70% of pupils were in Catholic schools and, having been the sole provider until then, the Catholic church became a 'reluctant partner of the state, and ever since the two have existed side by side' (Obura, 2003, p. 112). The result has been an ambivalence which has allowed a prevailing conservative transmission pedagogy to continue, which, in turn, has contributed to perpetuating Hutu and Tutsi divisions with tragic social and moral consequences. How can such an educational background prepare S, my trainee, to deal with controversial issues in religious education in a predominantly white classroom in the south-east of England?

The main strategy to make religious education more inclusive of Kenyan experience following independence (1963) was to introduce liberal Christian life themes, as pioneered in England by Loukes and Goldman in the late 1960s. The constituent elements of the approach were human experience, the biblical experience, explanation, application and response. The findings of the research undertaken by Onsongo at the University of East Africa (Onsongo, 2002), which monitored and evaluated the life themes approach from the time of independence, show that 80% of teachers did not use the approach:

The majority were found to be following the syllabus and content in the textbook word for word. They made few attempts to discuss the student's day to day experiences in presenting the subject matter. The teacher-centred and Bible-centred approach were found to be dominating most of the teaching. (p. 7)

The actual methods used involved minimal pupil participation: 'Such methods as the lecture method, question and answer, and teacher directed class discussion were the most used. Role play, drama, and pupil demonstrations were the least used' (p. 7).

Another feature of the pedagogy was the way in which lack of resources influenced the pedagogy: 'Even the textbooks were in some cases only for the teacher. Students had to rely on what the teacher had to say and give in the form of notes to be copied' (p. 8). However, the strong apparent focus on the teacher meant that discipline was very good, despite the large class sizes. Teachers did not spend time on control and command and there seemed to be an unspoken respect for the teacher.

Ackers and Hardman (2001) conclude that teachers' conservatism in teaching styles of the kind found in this study results from 'images of teaching which are culturally transmitted and deeply internalised' (p. 257).

Thirdly, and finally, recent Ghanaian research by Sefa Dei (2002) highlights questions about spirituality in the educational system which MA, my third case study, had experienced before coming to train in the UK. Sefa Dei argues that spirituality, as personhood, has been lacking in Ghanaian education because of the imposed linkage between formal religion and spirituality, created by colonial religious institutions assisting in delivering education in Ghana:

When the sacred is imposed, it does not allow the self to know, learn, and teach from within. When the sacred is imposed through a power relation, the learner cannot recover the sense of community with others. The learner may not easily connect with the subject of study and the self who is teaching. Every learner, educator has a soul—the driving force of human action. The effective educator develops a sensitivity to the ways the body, mind and soul unfold within the learner to create a strong community relationship. (p. 48)

Sefa Dei's definition of spirituality, and the need for it to be developed in an inclusive, indigenous and relevant modern Ghanaian education system, is highly pertinent to current religious education pedagogical thinking in the UK. MA has indicated to me how Attainment Target 2 (learning from religions) in the newly published national framework for religious education (QCA, 2005) is a challenge in her teaching because it involves individual reflection, application and evaluation, within what should be a democratic community of enquiry. This is not what she experienced in her education which was confessional throughout, including her B.Ed. degree, and which consisted of the transmission of Christian beliefs and values. In MA's experience, as in the experience of case studies S and M, there is an implicit link between identity, knowledge, schooling and faith. Recent literature provides insights into difficulties which these trainees encounter in their UK training. The literature also highlights what Horsthemke (2004) considers should be not just Africa's concern, but a global pedagogical debate about the relationship between knowledge transmission, reflection and

evaluation in education, which is crucial to the balance between objectivity and indigenous human experience in all cultures.

Religious education is part of this debate (Mead, 2001; Eke, Lee & Clough, 2005), and it is therefore my conviction that in learning how to support black African trainees on my Postgraduate Certificate in Education (PGCE) course, I am enhancing the development of all trainees.

Methodology

Three case studies have been used to identify the training needs of black African trainee teachers who have been wholly educated to university level in their own country, and who have come to the UK to train to teach secondary religious education.

Case study S was aged 36 and the only black African in the 2003–4 cohort. He had been educated in Rwanda and had done a little supply teaching in the south-east of England before beginning the religious education PGCE. Case Study M was aged 28 and had been educated to degree level in Kenya. He had taught a little in a secondary school in Nairobi and had been involved as an outreach worker in a national aids programme. Case study MA was aged 27 and had been wholly educated to B.Ed level in Ghana. She had done a little supply teaching in London before starting the course. Case study M and MA were the only black Africans in the 2004–5 cohort.

The research period was 2003–5, beginning with the tracking of S through the PGCE and into the first term of his Newly Qualified Teacher (NQT) year. Documents and non-participant observations from S's training were used and S was interviewed about his training needs and progress at the end of his first term as a NQT. The recruitment of M and MA enabled the research to be taken forward into the 2004–5 academic year to the point where M deferred and MA progressed to the final phase of the course. Research methods involved individual interviews with M and MA at the end of Term 1 and School Placement 1 about their preconceptions and the training needs arising from the reality of school experience; documents used included all records of the trainees' individual training programmes, including mentor reports and target setting. In addition non-participant observations of teaching over Placement 1 and 2 of the course were used. Records of mentor comments to the tutor were kept as in a research diary.

Summary of the findings

The data has identified the following key areas: the trainees' perceptions of the value and purpose of education, the identity of the teacher, the nature of pedagogy, and the issue of communication. Each area is analysed to show it has a fundamental bearing on the progress of three black African trainees training to teach religious education in the south-east of England. The implications of each area for trainees and teacher educators in universities and schools are raised in each section and recommendations made in the conclusion.

Perceptions of education

There are significant common perceptions of education in the UK which all three trainees refer to frequently. The first and perhaps most powerful is the value of education. S states:

Behavioural problems are a big challenge for those coming from other countries. In our countries education is a privilege and here it is a right and because of that some kids feel that they are forced to go to school, whereas in Africa they feel privileged because education is a vehicle for development.

M describes how the difference in cultural expectations about education caught him off his guard, presenting him with unexpected challenges, not even fully appreciated in his two-week initial observation period before the course commenced:

The way we Africans look at education is as a treasure, because in the experience of a lot of us it is through education that we have been successful in finding jobs and everyone strives to get a decent education, including myself, my dad and my family.

Sefa Dei (2002) aligns this value of education closely to the values of the Christian faith and argues that this prevents values in education stepping outside formal religious spirituality and engaging more affective pedagogies which explore indigenous and local spiritualities. This is echoed in trainees' responses to a question about the part their faith has played in wanting to become a religious education teacher:

From a very young age our parents told us that whatever you do, let it be the best, and we definitely knew that God had a place for everybody because the world is big and everyone has a share. I remember in my secondary school there was a motto, 'hard work will make you rich, being lazy will make you a slave'. Along the way this was a motivation and as a Christian you will not receive God's blessing if you are idle. (Trainee S)

M's motivations to become a religious education teacher are closely related to the fact that a Catholic missionary order paid for his entire education and that of his parents:

We cherish the fact that God provides and this is a religious belief and within our entire system. In Kenya people still go to church on Sunday and do not work. I have found it very difficult to tell my family that I was working on a Sunday in the UK.

This alignment between academic success and Christianity proves to be a major stumbling block for all three trainee religious education teachers, in two ways. First, there is the challenge of teaching a multifaith syllabus in an educational context:

My normal attitude at home would be Christianity and I would have nothing to do with Muslims. It is a big step to see things from another religious point of view. (Trainee M)

MA from Ghana describes a similar outlook:

I remember where I lived in Ghana, we had a mosque just two minutes from where I lived and we didn't take much notice of it, and I have really regretted it because I didn't know I would be coming on this course to learn about all these other religions. If I had, I would have taken more notice of them because I had some Muslim friends in the same neighbourhood and I would have taken advantage of that to learn about Islam, but that is not encouraged much in Ghana.

Secondly, there is a genuine bewilderment about the apparent lack of concern for religion within society and education:

What is surprising is that we had the British and other Europeans colonise us with civilisation and Christianity but when you come to this country you realise that they are not that firmly rooted in Christianity anymore. Churches are being turned into pubs or just neglected. That is not the situation in Ghana where schools are used as churches and having a good moral upbringing is important.

Trainee M talks in a similar vein:

When we come over here we find a very relaxed attitude towards religion. When we grew up in Kenya the majority of whites were missionaries and we saw them as people who brought God to us. It is therefore quite a shock to come to England and realise that people are very relaxed about religion, and this is not the same because at home we take things for what they are.

The implications of these culturally and religiously determined perceptions of education are significant for Placement 1 of a PGCE and provide black African trainees with their first major hurdle:

When you go into school and you get responses like 'I don't believe in God' and 'I don't want to know', this is a real challenge. Religion doesn't mean the same thing to others around you, but you have to teach it to everyone. It requires a lot of preparation to do this. (Trainee M)

Trainee M saw this challenge of preparation time compounded by his unfamiliarity with behaviour and attitudes. He argues for clear differentiation in training for such overwhelming needs and this echoes the views expressed by ethnic minority trainees in Jones *et al.* (1997) who said that everything 'went too fast'. Trainee M states that:

I think partner schools need to have prior warning of these challenges. We are not the same. I am not the same as someone who has grown up here and gone to school in England. There are things which can be assumed and I have seen that. I will get on but I do need as much help as possible in these things. My mentor made assumptions and his attitude too quickly was 'I don't want to know a lot about your planning, it's your class, get on with it'.

Teacher identity

All three trainees emphasise the combination of the Christian faith and the cultural authority of elders as fundamental to the identity of the teacher. All three have great respect for the moral guidance they received from their teachers and attribute their academic and professional success to choices made on their behalf. When MA is asked about what she valued most about her Ghanaian education, she highlights how

Most of our teachers were there to guide us—whenever you went to them for advice and to carry out choices, they were always willing to support you throughout and I valued this about the system. And the fact that we did as we were told may not be thought of as good, but it does help to a large extent because without that people will fall wayward.

MA believes that the teacher's role as moral guide and authority is derived from the extended family system in African societies. An adult would speak to a child or pupil

and they would have to take it without question, 'So I think the same thing affected our way of learning'. As Ackers and Hardman have highlighted (2001), MA also emphasises that the teacher-led pedagogy resulted in few discipline problems: 'the classroom was focused on teaching rather than managing behaviour'.

In religious education teaching in the African context the relationship between faith, culture and teacher identity as moral guardianship is made explicit. How complex it is then to unravel these interconnections in the UK religious education context, as articulated by M, who withdrew from the course at the end of Placement 2. Like MA he also develops the perceptions of the identity of the teacher in Kenya as a guardian, receiving the same respect as a parent and elder:

Every student has more-or-less the same expectations of the teacher and a teacher could be performing badly but the pupils would not rebel. Here it is different, you have to persuade the students to like you and also manage them and their behaviour, as well as keep them interested and focused.

Even when M was placed in a Catholic school for his second school experience, the relationship between his own Catholic background and his teacher identity was not assumed in the way that he had hoped. His mentor perceptively noted early on that M would not find the ethos and assumptions of a Catholic school in Milton Keynes identical to those in a Catholic school in Nairobi!

One of the striking qualities of all three trainees is their concern for the spiritual and moral well-being of young people, which is fundamental to religious education teaching. As has been identified by Knight (2004) in her research in America, black African qualities of care need to be recognised and developed in teacher education as a significant cultural strength. Their politeness and respect towards pupils is often striking. Undoubtedly, this is based on a religious respect for the uniqueness of the individual, something which gives S a very strong sense of his own worth and his pupils' worth. He has been able to take this forward into his NQT year as part of his modified teacher identity. S demonstrates how we need to develop this quality and blend it with a teacher identity which in religious education in the UK is largely achieved through engaging with pupils' experiences through imaginative pedagogies and interactive modes of communication.

Pedagogy

For all three trainees cultural perceptions of the value and purpose of education and the culturally determined identity of the teacher in turn shape the prevailing pedagogy which they experienced. MA described Ghanaian religious education pedagogy as

based on the transmission and reproduction of biblical knowledge and the subject was called 'Bible Knowledge'. It was wholly Christian in content, although Islam is the second largest religion in Ghana. Judaism and Islam tended to be taught at university level and very little, if anything was taught about eastern religions.

As identified by Ackers and Hardman (2001) in their videotaping of 204 Rwandan lessons, all three trainees link their experience of limited resources, little differentiation

and assessment beyond knowledge to the transmission model of pedagogy and, in turn, the unquestioned authority of the teacher. MA reflects on how learning by rote in Bible Knowledge limited opportunities to develop independent critical thinking:

Q. Were the independent views of the pupils encouraged. Did the teacher ask your opinion?

A. They would in some instances, but it was more of a formality because at the end of the day the judgement or decision lies with the teacher and they might not always take your views.

Q. What about discussion in RE lessons. Was there very much?

A. I don't remember very much. It was very factually based. We learnt the facts and during exams we reproduced the same facts in our own words. It didn't encourage much thinking.

MA does believe that there was something very stable about the pupil-teacher relationship in her Ghanaian education. This creates a challenge for her as she enters the PGCE course because she has become aware of how, in the UK, teachers' views can be readily challenged by pupils. Her brief experience of supply teaching in London has given her insights into some aspects of instability created by teachers' views being readily challenged by pupils but, on the other hand, she perceives the benefits of open discourse in a multifaith society:

I have experienced pupils expressing their views. Initially I found this difficult and I gave them what I felt they should know, the knowledge without the discussion. My mentor encouraged me to try discussion and group work on my first placement and it worked.

MA believes that this is essential in a multifaith society and something that she did not experience in her own town where there was little communication between the large Presbyterian community to which she belonged and a large Muslim community with its own mosque.

Significantly, trainee S from Rwanda actually began to develop a more interactive pedagogy on his second school placement when he was encouraged by his mentor to teach about the Rwandan genocide within the topic of suffering and evil. It is interesting to read in Obura's (2003) account of post-genocide Rwandan education, that the main challenge in schools to overcoming future divisions in society is the need to discuss and understand the causes of suffering and evil. As yet, no one is prepared to write a textbook on the genocide. I observed trainee S teaching Year 10 on this subject and I observed him move from a transmission model with maps and information to a discursive model as pupils interjected and asked pertinent questions. As a result, and with the encouragement of his mentor, S introduced focused video viewing which raised political, social and educational issues which were then used in group scenarios involving empathy and opinion, such as a group letter to Kofi Annan and the director of Save the Children Fund. Following this opportunity, it is possible to track in S's mentor's records and my lesson observation sheets how there is an increasing mutual respect between S and his pupils, and a developing balance in his lesson plans between teacher transmission and independent pupil research, discussion and well-formulated pupil opinion.

At the end of Placement 1 MA is able to distinguish between what she describes as 'baby-sitting' as a religious education supply teacher and what she can now do:

I have a much better knowledge of methodology, for example Cooling's Concept Cracking (1994) than I did when I started supply teaching. I did not do the subject justice then, and in Ghana it is only about imparting knowledge. Things like concept cracking where you relate the concepts to pupils' experience were in doubt before, nor did I consider making it accessible to all as we did not cater for special needs back home.

M acknowledged that he learnt a great deal from his first mentor about how to structure pupil activities, such as the sequencing of religious narrative and the categorising of human activity according to the five Buddhist precepts. M needed to progress towards giving active learning coherence and meaning by contextualising potentially imaginative tasks within the realm of pupil experience. This need was apparent when he wrote an excellent essay on constructivism as applied to religious education by Grimmitt (2000), which demonstrated a good understanding of a pedagogical method new to him, but contrasted with his need to engage with pupil experiences, which might be the basis of their constructions of meaning for an item of religious content.

All three trainees highlight the mentor's ability to affirm their African identity within the pedagogy of religious education. This supportive role of the mentor cannot be underestimated in achieving the integration of teacher identity and pedagogy in a new cultural setting, without denying 'who I am' (Trainee S). Both trainees MA and S seemed to develop confidence about intercultural dialogue as fundamental to pedagogy, and held a belief that they had something unique to offer pupils in the UK. I noticed that this conviction grew as S progressed into his NQT year, and account for it in terms of the ongoing integration of his identity with new pedagogies. For example, at parents' evening, S tells me that he drew on his own Rwandan experience to encourage pupils and parents to strive:

I gave them some of my experiences. We didn't have all the facilities that the children here have, but even then kids strive to do the best they can, even if there are economic problems. My pupils' parents listened to this and I am not afraid to tell them about my identity, I am very proud of it. It is good for me to come with my culture because there are a few things that you can learn from Africa.

Communication

Issues of language and accent figure in the training of ethnic minority teachers (Osler, 1997, Stuart *et al.*, 2003). In religious education, lack of clarity in explanations and instructions relating to spiritual and moral issues can alienate and undermine a safe and secure learning environment, especially for the more reflective aspects of the subject. M had written and spoken English at the PGCE entry requirement level, and good subject knowledge, but sometimes struggled with precise explanations and instructions. For example, quite often potentially engaging tasks like writing a letter to a friend about the Ash Wednesday school mass were not contextualised within the lives of the pupils, and therefore the personal reflection (Attainment Target 2) was lost in a repetition of the order of the mass already identified in an earlier sequencing

exercise. He felt strongly that this aspect of his teaching should have been supported much earlier:

People need to be aware that there is a big difference between the intellectual ability of an African and some of the cultural challenges that we meet. I would say from my experience that the school needs to be informed that the person coming is from this part of the world, he is qualified well enough for the PGCE but there are cultural issues which you might meet which this person is dealing with as they actually interact with the pupils.

The role of the mentor is key to enabling trainees to develop clarity of explanations and instructions, particularly in religious education where abstract concepts of belief and value have to be contextualised within pupils' experience for meaning and relevance. MA was extremely grateful to her mentor:

In terms of language, I do realise that sometimes, when I explain things in class, and think that I have explained it well, some students don't seem to get it that much and so my mentor would suggest different ways. There is a lot of work for me to do on this. I know that what I am saying isn't really right and I need to get down to their level or use their language.

MA is hinting here at the complexity of communicating beyond the transmission of knowledge and which is the basis upon which UK religious education pedagogy is built. In religious education there is the deeper level of communication with the beliefs, values and experience of pupils. As Sefa Dei has argued (2002), the dominance of formal religious spirituality in African education and the transmission pedagogic model does not give black African trainees a ready handle on learning from religions in a secular school. It is this level of communication through knowledge of pupils' lives and experiences which MA began to develop before the course in her supply teaching in London, and through regular contact with her aunt's children:

I lived with my Ghanaian aunt who had two children growing up in this country. They were always challenging their mother in the house which I found very strange. The upbringing here is totally different to that in Ghana.

It was the need to further develop this level of communication which was making it difficult for M to give his thoroughly planned, well-resourced, and to some extent differentiated lessons, the overall coherence and meaning for pupils two-thirds of the way through Placement 2. As a result, he decided to defer from the course in order to develop his communication skills with young people in the classroom in a support role.

Conclusion

The data in this study is limited and the research period is brief, but it does provide a snapshot of training issues which arise for black African trainees during a PGCE religious education course. As such, it is possible to make some recommendations which might form part of teacher educators' staff development, as advised by Carrington *et al.* (2000). At interview we need to focus on the quality of written and spoken English, but also on the candidate's understanding of young peoples' social, moral, spiritual and cultural experiences and concerns in the UK context, and how

these are addressed within the education system. Lack of understanding may be hidden by a very positive cultural feature, which is a concern for the moral and spiritual well-being of young people. Perceptive judgements may enable interviewers to make positive recommendations to help a trainee gain deeper understandings, which might prepare them for training, building on their own positive cultural strengths. At interview we need to clearly separate out the audit of subject knowledge from pedagogical experience and understanding. These candidates are usually well-qualified in all aspects of Christianity, but may have limited experience of exploring religious and moral issues outside a transmission pedagogy, not least intercultural dialogue. Candidates need to have additional pre-course experience of classroom interactions, and during training university tutors need to model dialogical pedagogies in their sessions.

Differentiated training on Placement 1 requires a longer period to build interactions with pupils based on mutual respect, and develop communication skills at the instructional, explanatory and discursive levels, which give meaning and relevance to concepts and tasks because they are expressed within the realm of the pupils' experience. Team teaching may provide opportunities for the mentor to model, modify and recognise the trainee's effective communication whilst interacting with pupils. Differentiated training on Placement 1 and 2 should address the increased preparation time which new pedagogies create for trainees. Trainees often have the intellectual ability to understand a range of methods beyond the transmission model they have been used to. As highly motivated and successful learners in their own cultural contexts, they are good students who research theory well. However, there is a gulf between theory and practice, and the mentor has a significant role to play in helping the trainee translate theory into a sequence of coherent and meaningful pupil activities. The mentor can make a significant difference by encouraging the trainee to authenticate their pedagogy through the incorporation of their cultural values and perceptions into their teaching rationale. This in turn facilitates the emergence of a teacher identity, firmly rooted in culturally appropriate pedagogies and modes of communication, but which does not deny 'who I am'. This last recommendation is at the heart of the life history approach to understanding religious education teachers (Sikes & Everington, 2004) and it reflects work done by Nias (1989) and others on the relationship between teachers' values, identity and what they do well in the classroom. In this sense our workforce in the UK will become more representative of the national and global community if we once again pay attention to the processes of human development which are involved in becoming a teacher, rather than simply training to meet standards or competencies. It is therefore timely that the training needs of black Africans can refocus us on the nature and purpose of teacher education *per se*.

Notes on contributor

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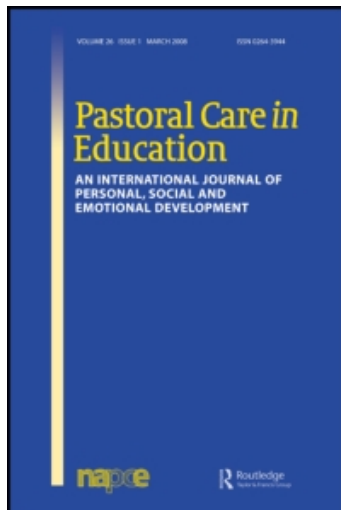
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Conflicting concepts of participation in secondary school Citizenship

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This paper examines a rare response by Ofsted to academics' concerns about a prevailing compliance model of Citizenship in secondary schools. Ofsted's defence of a non-compliance model is then tested against a small sample of Ofsted inspection data. The limited evidence suggests that Ofsted's defence is undermined by the adoption of an instrumentalist approach to participation, driven by the school improvement agenda, and, it is argued, reinforced by the Every Child Matters agenda. The outcome of this approach, which promotes an uncritical concept of participation, is an uncoupling of the political, moral and community that lay at the heart of the Crick Report. Parallels are drawn with the late-nineteenth-century compliance model of Citizenship, which Ofsted claim in their defence is very different from the twenty-first-century participatory model. There follows a review of political change since the Crick Report, which suggests that lack of participation by young people—which is the premise of both that report and Ofsted's depoliticized version of it—is no longer the issue; instead, the question is about whether there should be participation at any cost. To exemplify what this critical concept of participation might look like in a school context, the author draws on his case study of an Iraq war school protest in a fresh start school. It is argued that this example of critical participation maintains the link between the political and moral, and thereby actually makes a contribution to school improvement, by acknowledging staff and pupils' awareness of the complexities, emotions and contradictions of participation. The paper concludes that depoliticized dutiful citizenship will be encouraged if the prevailing concept of participation in schools is an instrumental and uncritical one. This in turn may lead to a widening gulf between the school's and the pupils' understanding of participation, which may eventually impact on sustained school improvement.

Keywords: *participation; citizenship education; secondary education; student-led protest*

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Definitions of participation

The focus of this study is on participation in the context of Citizenship education. The definition of such participation is grounded in an integral relationship between the moral and political: moral questions arising from young people's judgements about what kind of political participation is appropriate and just. In schools, such participation might be achieved in critical contexts inside and outside the classroom when young people encounter the relationship between critical inquiry and action (Advisory Group on Citizenship, 1998; Mead, 2004b; Banaji, 2008). This definition of participation is related to, but clearly distinguished in process and purpose from, participation through pupil voice, which has had a particular, although not exclusive, focus on school improvement (Ruddock & Flutter, 2004). It is also distinguished in process and purpose from the current use of the term in the Every Child Matters (ECM) framework, which in school contexts refers to social inclusion and participation in learning, particularly by those pupils hard to reach, through the outcomes of 'enjoy and achieve' and 'make a positive contribution' (Department for Education and Skills, 2004, p. 5). In political terms, the latter two definitions may be described as communitarian, whereas the first definition and focus of this paper refers to justice-orientated citizenship (Westheimer & Kahne, 2004). It is acknowledged that participation is a multi-layered term (Department for Education and Skills, 2003) but it is the particular concern of this paper that, in the context of Citizenship education, one definition that may convey the message that all should participate does not deny the opportunity for young people to consider whether or not all participation is a good thing.

Introduction: what does Ofsted mean by participation in the context of secondary Citizenship education?

Since the introduction of statutory Citizenship education into the secondary curriculum in 2002, following the Crick Report of 1998, there has been much discussion about the compliance model it offers young people. Faulks (2006), Leighton (2004), Moore (2002), and Cunningham and Lavalette (2004) argue in particular that a traditional top-down approach towards conceptions of politics lies at the heart of the Crick Report. As Leighton observes, the official line on citizenship education is that it is 'designed to encourage participation in the system, not to question or challenge it' (2004, p. 171). As a result, as Moore (2002) argues, participation is understood in the Crick report as individual acts, such as voting, rather than collective actions such as protest and struggle. This definition of participation corresponds to Westheimer and Kahne's communitarian, as distinct from participatory and justice-orientated citizenship:

Fostering honesty, good neighbourliness and so on are not *inherently* about democracy. Indeed government leaders in a totalitarian regime would be as delighted as leaders in a democracy if their young citizens learned the lesson put forward by many of the proponents of personally responsible citizenship: don't do drugs; show up at school; show up at work; give blood; help others during a flood; recycle; pick up litter; clean up a park;

treat old people with respect. These are desirable traits for people living in a community. But they are not about democratic citizenship. To the extent that emphasis on these character traits detracts from other important democratic priorities, it may actually hinder rather than make possible democratic participation and change. For example, a focus on loyalty or obedience (common components of character education as well) works against the kind of critical reflection and action that many assume are essential in a democratic society. (2004, p. 244)

Ofsted (2006), in its review of the progress of Citizenship education, addresses the criticisms of compliance specifically in the context of the curriculum and teaching:

In its focus on the intentions of the national Curriculum Ofsted disagrees with this view and sees much that takes forward the notion of 'critical democracy'. For example, Ofsted's reports have noted good practice in campaigning and challenging—including defending the status quo. When taught correctly the National Curriculum and post 16 citizenship education encourage these elements'. (Ofsted, 2006, para. 12, p. 8)

What Ofsted claims to be fundamentally different about the current concept of Citizenship in schools is the inter-relationship between knowledge and understanding and the active elements of enquiry and communication and participation and responsible action; these elements provide 'critical citizenship', unlike any previous compliance model, such as 'The Citizen Reader of 1885. Ofsted argues that:

It is these active elements that make citizenship new and challenging and so moves the curriculum away from 'compliance' towards 'critical democracy' in a school context. The National Curriculum is explicit about this: in the enquiry and communication strand pupils should offer their own opinions, discuss and debate, think about and explain views that are not their own; in the participation and responsible strand they should become actively involved in school and community issues' (2006, para. 14, p. 8)

It would seem that, for Ofsted, participation is not separate from learning and is measured through effective teaching and learning, hence the secondary importance it attaches to participation *per se*:

Exponents of citizenship education refer to citizenship as a subject but also more than a subject. The problem in some schools is that they only have the 'more than' with citizenship almost invisible in the curriculum itself. Particularly in the early days of citizenship as a new subject, many headteachers claimed that their ethos as a main plank of their citizenship provision—headteachers may well point to the demeanour of their pupils as good citizens in a general sense—but they have missed the point that NC citizenship is now a subject that is taught, learned and assessed and practised. (Ofsted, 2006, para. 20, pp. 10–11)

As a result, Ofsted state that, 'while subject inspections will give credit to this wider context, the focus, very much is on the subject itself' (2006, para. 25, p. 12).

Even where there is acknowledgement from Ofsted that community action ought to be typical but can cause severe logistical problems, pragmatic advice is offered suggesting that participation in class debate, written work taken to sensible conclusions and containing responsible suggestions, and drama and other presentations would all suffice as evidence of participation (Ofsted, 2006, para. 39, p. 18).

We increasingly get the impression that participation is circumscribed by the Citizenship curriculum and teaching and learning frameworks in order to ensure that all participate and, at the same time, learning outcomes can be measured. Pupil-led participation cannot be a significant indicator because it is too random and does not involve the entire school community. Ofsted are adamant that the short GCSE is the most effective form of achieving consistency and evidence-based outcomes in Citizenship for inspection purposes.

Not surprisingly, action in the new secondary curriculum of 2007 is aligned with Citizenship subject skills:

Action should be informed by research and investigation into a political, social or ethical issue or problem. This includes developing and using skills, while applying citizenship knowledge and understanding. (Qualifications and Curriculum Authority, 2007, p. 31)

It is debatable whether Bernard Crick intended there to be such constraints, even though it is argued that a top-down political model dominates his report. The Crick Report speaks of aiming at 'no less than a change in the political culture of this country' (Advisory Group on Citizenship, 1998, p. 7) and 'making young people individually confident in finding new forms of involvement and action among themselves' (p. 8). McLaughlin (2000) considers the Crick Report to contain evidence of 'maximal' or 'active' elements compared with the minimalist interpretations of citizenship in an earlier attempt to introduce Citizenship into schools in 1991.

This leads us to speculate on the extent to which apolitical analyses of the benefits of Citizenship education to school improvement have influenced the judgements of Ofsted, bearing in mind that they are held accountable for the persistence of a significant minority of failing secondary schools. By contrast with those who have grounded their citizenship research in a theory of democracy based on young peoples' rights (Alderson, 2000), there are those, such as Flutter and Rudduck (2004), whose justification of student participation is entirely pragmatic in terms of a better learning climate and reduced exclusions.

How is participation in the context of Citizenship education exemplified in secondary Ofsted reports?

It would be reasonable at this stage to ask whether or not Ofsted reports show any indications of an instrumental approach to Citizenship education. In order to address this question, a small-scale online study of Ofsted reports written in the 2007/08 academic year was undertaken (Ofsted, 2007/08). A sample of 30 reports was selected, which consisted of 10 reports from each of the Ofsted categories described as outstanding, satisfactory and inadequate. Schools were selected from the southeast region in which the author's university is located. The 10 schools selected in each category represented a range of type of school—for example, selective, secondary modern and comprehensive—as well as a range of socio-economic areas. The outstanding schools were selected from Ofsted's outstanding providers list for 2007/08 and the inadequate schools were selected from Ofsted's notice to improve/special

measures lists for 2007 and 2008. The method of documentary analysis involved identifying and categorizing how participation in the context of Citizenship education is exemplified in the content and language of those report paragraphs referring to the overall effectiveness of the school, personal development and well-being, teaching and learning and curriculum and other activities.

To summarize the tentative findings from a small sample, there are indications that where positive attitudes to participation in learning and in the life of the school generally exist there are few references to the knowledge and understanding required in Citizenship and the quality of the teaching and assessment of the subject. Where attitudes to learning, behaviour and attendance are satisfactory, inspectors may make positive comments about aspects of some pupils' participation in the life of the school, but links are not made between this wider participation and the need to improve the quality of teaching and learning through greater pupil participation in lessons, the lack of which is often the cause of a satisfactory grading. Usually in these reports the content and quality of teaching in Citizenship is commented on in terms of how well all pupils are achieving and therefore participating in Citizenship, rather than just an active minority. Finally, in reports where the school's overall effectiveness is judged inadequate, and there are negative attitudes to participation in learning and school life, references to the quality and content of Citizenship education are always explicit. A closer examination of each of the three categories of report now follows.

In the following two examples, and in the majority of reports like them in the sample of outstanding schools, the style of language used in the reporting is holistic or organic: inspectors presumably see no need to mention the quality of Citizenship because the reported attitudes to teaching and learning speak for themselves:

Example 1

High academic standards have not been achieved at the expense of the students' personal development and well-being, including their spiritual, moral, social and cultural development, which is also outstanding. Students show high levels of confidence and maturity. They have a genuine zest for learning and display excellent attitudes in all aspects of school life. Students develop into articulate and thoughtful young people well prepared for their future lives. (Ofsted, 2007/08, p. 2)

Example 2

Another key factor in students' excellent academic achievement is the great strength in their personal development and well-being. Their mature and responsible attitudes also prepare them very well for the next stage in their lives. The overwhelming majority of students behave exceptionally well, are courteous and are proud of their school. They contribute strongly to its positive atmosphere, evident in the excellent relationships with each other and with their teachers. Students engage well with difficult cultural and moral issues and this continues effectively in the sixth form. (Ofsted, 2007/08, p. 6)

One hundred per cent of the outstanding reports sampled use these blanket statements found in the overall effectiveness section of the reports without any reporting on content, assessment and quality of Citizenship curriculum work. The words 'citizen' or 'citizenship' are likely to occur in generalized statements such as: 'students show a very good awareness of what it means to be a citizen in the UK in the 21st

century' (Ofsted, 2007/08, p. 1). There are no examples in the sample of inspectors demonstrating how the teaching of Citizenship might provide these 'confident and articulate students' with a critical citizenship education that goes beyond a communitarian model.

It is worth noting at this point that in selecting the 10 outstanding schools for the sample, one cannot ignore the fact that a significant proportion of all of these schools are in middle-class catchment areas, a minority with small pockets of deprivation. It also needs to be said that in doing justice to the range of types of school in the Ofsted outstanding providers list for the southeast, there is a significant representation of selective schools that has also been taken into account.

In the sample of reports graded as satisfactory, inspectors, in 80% of cases, report on any positive participatory ethos and opportunities for pupils to act independently, albeit usually in a communitarian mode and the style of language reflects this. For example, one head teacher is quoted as saying that the school is developing people who you would want to live next door to. The inspector reports that in this school diversity is highly valued and celebrated so that students from a wide variety of backgrounds learn to appreciate and value their own and others' cultures, and, as a result, 'tensions between different cultures in the outside world do not affect the excellent relationships in the school' (Ofsted, 2007/08, p. 1).

However, no links are made between these qualities and the more than frequent reference to the same pupils in classrooms as passive learners who underachieve. Ofsted action points in these reports for Citizenship and other subjects refer to the technical specifics of teaching and learning, pace and challenge and assessment for learning, but could also, for example, encourage more critical, authentic and possible controversial participation that might galvanize pupils in the classroom to express their opinions and drive their own issue-based inquiries.

In another example, an inspector reports briefly on the influence of a small group of dynamic students who are participating in the wider school life. No links are made between this example and the over-riding view expressed under teaching and learning and curriculum that in the majority of subjects, including Citizenship, pupil behaviour is 'characterized by passivity rather than purposeful independence' (Ofsted, 2007/08, p. 1).

In stark contrast to the outstanding reports, all of the reports in the inadequate sample reported on the content and quality of Citizenship teaching, making explicit and prescriptive links between content lacking in the Citizenship curriculum and pupils' attitudes and behaviour, which, by implication, have a bearing on their attitude and receptivity to learning:

Example 3

Attendance is below the national average, although the range of strategies employed by the school is having a satisfactory impact on improvement. The strategies for reducing fixed-term exclusions at KS3 are having an impact, although this is not the case at KS4. Students' spiritual, moral, social and cultural development is satisfactory. However, students have a limited understanding of Britain as a diverse society, and the promotion of cultural diversity is currently underdeveloped. (Ofsted, 2007/08, p. 5)

Example 4

The advances in spiritual, moral and social development are greater, however, than those in their cultural development. Although comfortable with their own community, in conversation with inspectors, some displayed a limited understanding of our multicultural society. (Ofsted, 2007/08, p. 2)

These explicit references to Citizenship subject content, which is believed to support compliance, are matched by a frequent reporting on the close monitoring of the statutory provision for the subject and the requirement to report to parents on pupils' assessed achievement in the subject. The quality of the teaching and learning is systematically reported on; for example, fine judgements are made about the degree to which 'some students already appreciate the importance of Citizenship Education and its relationship to their own lives' (Ofsted, 2007/08, p. 1).

By contrast, there is no explicit evidence in the outstanding school reports of any systematic reporting on Citizenship statutory provision, or on the quality of the teaching and learning, and assessment and reporting to parents.

It needs to be noted here that, in making the selection for the sample, one cannot ignore the fact that 90% of these schools in the inadequate sample are in challenging circumstances and in socio-economic contexts where attitudes to learning in diverse contexts may be negative. There is some recorded evidence in these reports that pupils do participate in resolving localized challenging situations, and these may reflect their understanding of the moral choices open to them; however, this is given little recognition in an inspection process that describes the curriculum and much teaching and learning as inadequate, behaviour as only just satisfactory and persistent absenteeism as needing serious attention.

What we see happening in these examples across all three report categories is Ofsted both uncoupling and exploiting the integral links between knowledge, critical inquiry and participation, and for pragmatic reasons, thereby undermining their own defence for why Citizenship education does not foster compliance. We get the feeling that pupils in socio-economically disadvantaged communities only need more Citizenship knowledge in order to improve their behaviour and attitudes in lessons; that is, to become more compliant. It will be argued in the next section that a similar reductive narrowing down of moral education for all took place in the late nineteenth century for the same reasons. The spiritual, social, moral and cultural are frequently mentioned in these reports, but not the political. The fundamental link between political participation and moral development that lay at the heart of the Crick report appears to be severed.

Late nineteenth-century parallels: participation moulding the urban poor

A similar uncoupling of the moral and political took place within the moral instruction found in a number of late-nineteenth-century elementary schools. This is worth noting as Ofsted argue in their 2006 report that critical citizenship of the twenty-first century is very different from the compliance model of the late nineteenth century, such as found in the Citizenship Reader of 1885. Wright's (2009)

research into late-nineteenth-century moral instruction makes clear comparisons between the way in which in both periods universal goals for citizenship are narrowed down to instrumental strategies directly related to the needs of the urban poor.

Wright observes that the late-nineteenth-century expansion of the state, for example through extensions to suffrage and increasing intervention of state agencies into different aspects of individual's lives, required new educational means to ensure that citizens were able to fulfil their new functions. The relationship between the political and moral was initially intrinsic to the thinking of movements such as the Moral Instruction League, who claimed that 'the future of a nation depends on how those invaluable opportunities [in school] are utilized for moral ends' (Dixon, 1879, pp. 16–23, cited by Wright, 2009, p. 11). However, Wright demonstrates the way in which claims to universality regarding moral instruction and citizenship were frequently interpreted as something specifically for the urban poor. In effect, Citizenship became merely moral instruction 'to remedy perceived deficiencies in the families and communities of poor pupils' (Wright, 2009, p. 15). Of particular concern were the bad examples that children living in poor areas of towns and cities were exposed to at home and in their local communities. For example, Henry Major, inspector for the Leicester school board, argued for 'teaching the child in the first years of school life to understand better some of the duties and relations of family life, its genesis and evolution, leading to the subject of the state, loyalty and patriotism' (Major, 1902, source unknown, cited by Wright, 2009, p. 17). To achieve this end, the pedagogy of moral instruction was designed primarily to mould the child and in the thinking of educationists such as Frank Hayward, inspector for the London County Council 1935: 'morality was central to pedagogical theory' (cited by Wright, 2009, p. 17). For others, like Henry Major in Leicester, such pedagogy was found to be 'an auxiliary to maintenance of school discipline' (Major, 1905, cited by Wright, 2009, p. 22).

Wright concludes her study with a comment from the former Prime Minister, Tony Blair, shortly before the introduction of Citizenship into the National Curriculum:

A significant minority of children, often in sink estates, grows up amid instability, poor education, endemic crime, drug abuse and few decent job opportunities ... It is simply not acceptable for young children to be left without supervision, parental or otherwise, free to truant, vandalise and roam the streets at all hours ... Education is our number one priority because nothing does more to reduce exclusion than confidence and achievement at school. But schools are not value-free zones. They are an integral part of society and shape its character. That is why the curriculum reforms to be announced tomorrow emphasize personal, social and health education, including the importance of marriage; and why citizenship education is to be given a firm place in the curriculum. (Blair, 1999)

Wright sees the parallels with a century before, and her work lends weight to the central argument of this paper. Of particular significance is the way in which a universal citizenship education to enable all to participate more fully within the new functions of the state is reduced to an instrumental pedagogy in a handful of urban

schools: political participation that involves moral choices is reduced to participation in learning (i.e. not being excluded).

To return to the twenty-first century, inclusion remains a major theme, providing the driver for key national strategies. Much of the good or outstanding participatory citizenship described in Ofsted terms is communitarian, which may sit well with improving teaching and learning in secondary schools. This is reinforced by the concept of participation within the ECM framework, considered by Ofsted to be closely aligned with, and measurable through, Citizenship (Ofsted, 2006, para. 139, p. 5). The fifth outcome of ECM is ‘making a positive contribution’, which has led to certain groups of students such as ‘hard to reach’ being helped to participate. May (2005) views this as disenfranchising of pupils and begs the question ‘whose participation is it anyway?’ She observes that:

There is an onus on putting pupil participation on the professionals’ agenda, yet there is not an equivalent regard (or acknowledgement) of how pupils potentially influence, and contribute to, their own participation. It is interesting, and perhaps a cause for concern, that pupil participation is portrayed as a contrived matter, requiring professional intervention. (May, 2005, p. 29)

Williams takes up the point that ECM is strong on protection and recognition of needs, especially for educational achievement, ‘but far less forthcoming in how to create a culture of respect for children’ (2004, p. 411). In the same vein, Jans (2004) argues that participation becomes an instrument to deal with the insecurities and unpredictability of a risk society. He believes a ‘systems perspective’ on participation is used by authorities ‘as a strategy to broaden their policy basis or a strategy to keep growing conflicts of interest under control’ (Jans, 2004, p. 31). Jans concludes that such systems-controlled participation models do not relate meaningfully to those matters which are of direct interest to young people.

Is all participation a certain good?

It is not then surprising that the instrumental model of participation dominating both the Ofsted standards and ECM agendas does not reflect the significant changes in citizenship participation in Britain since the Crick Report, as identified by Pattie *et al.*:

We believe that the Citizen Audit reveals that citizens have not contracted out, but are engaged in a multiplicity of political activities beyond the traditional; three in every four people are engaged in political activity, defined as attempting to influence rules, laws or policies. Political engagement does not lie upon one single continuum. Rather there are distinct individualistic, contact and collectively organized forms of political engagement. (2004, p. 107)

Significantly, it is those aged 24 and under, and those remaining in full-time education to 19 years of age who are much more likely to be involved in the collectively organized actions. In the light of the Citizen Audit, what concerns researchers such as Banaji (2008) is not the question about whether young people are participating, or participating less than other age groups, but how they are navigating the complexity of active democracy:

There are plenty of examples of political or civic outcomes that have conflicting and potentially undemocratic overtones for some people while being unquestionably democratic to others. (Banaji, 2008, p. 550)

Hence Banaji poses a much more dynamic question to young people: civic engagement at any cost? In other words, does Citizenship education make a simplistic assumption that all participation is a ‘certain good’ (Banaji, 2008, p. 553). This is essentially a moral question that arises from the challenges presented by political participation and exemplifies the integral relationship between the political and moral, between action and critical inquiry. However, pupils will not engage in such moral questions if the message is simply that all must participate, and if not, then they must be helped to participate.

The example Banaji develops concerns what Cunningham and Lavalette describe as ‘the overwhelming response of the educational establishment to castigate and “punish” those who took part in the school “strikes” against the 2003 Iraq war’ (2004, p. 551). Banaji cites this author’s case study of a student-led protest against the Iraq war in a fresh start school with a 30% British Asian make-up (Mead, 2004b). On the day before the major anti-war march in London, a group of mature and respected Year 11 Muslim pupils staged a protest against the Iraq war at morning break. As a result, the head teacher mobilized the school council, who, with the protest leaders, discussed the question ‘who are we trying to influence?’ It was agreed that assemblies and tutorial time that day would be devoted to discussing the war and at the end of the day there would be a short vigil in tutor groups, followed by the signing of petitions for and against the war that would be sent to the Prime Minister and the local MP. What is important about this example of participation is the complexity of the actions involved for all parties involved: senior management, staff and pupils. For example, does the head teacher address the concerns of a strong Muslim lobby for creative or pragmatic reasons, or both? Some staff viewed the way the situation was handled as ‘a meaningful and constructive medium in which students could express themselves’ (Mead, 2004b, pp. 9–10), while others saw it as a way out of crisis for the school’s delicate reputation:

It all came about by chance. It was managed because students would have walked out of school and caused problems in the local area. The action taken pre-empted a walkout and therefore any bad publicity for the school. (Mead, 2004b, p. 10)

Not all staff have their attitudes changed or confirmed positively by the protest and some see it as a dangerous precedent as viewed from a communitarian perspective; these staff would ‘rather leave such issues at the school gate, because they might fuel tension between different sections of the school community’. (Mead, 2004b, p. 10)

A minority of protest organizers were not willing to accept the agreed plan of action at the end of the school council meeting, and the head teacher excluded these pupils for the day. Some pupils chose not to stay for the vigil at the end of the school day and did not sign either of the petitions. Key leaders of the protest and school council representative believed that they had achieved a sense of agency in the public sphere. Interviewed 10 months after the protest, and with the public debate about the war still

raging, they were confident about how teachers now ‘have to understand that everyone is still going to have their own point of view, whether its right or wrong’ and they believed that this had impacted on the way their views were treated in the classroom: ‘after the protest about the war we didn’t just feel like children, we felt like responsible people who have their views heard and are not just silenced’ (Mead, 2004b, p. 11). One pupil was able to translate this sense of agency into national terms:

Yes but the Government have got to listen and they didn’t over the war, and it seemed like there were more people against it and many more people signed the letter against in this school. Tony Blair went and won it without any real communication between the citizens of England and him. There were so many people who protested and were against the war and that is why people may not vote. (Mead, 2004b, p. 10)

Students’ sense of agency is matched by the authoritarian and disapproving stance of some staff coming from a communitarian perspective and who believe such conflictual issues raise tensions in the community and should be left at the school gate (for further discussion about such challenges to teachers’ values, see Mead, 2000, 2003, 2004a). For Banaji, these contradictory views of the civic lie at the heart of any discussion about young people’s civic participation. This school took the risk of engaging in these contradictions, but the majority of students (10,000 in London alone) in the same week in March 2003 found themselves facing exceptionally serious and authoritarian consequences the following day (Al-Ghabban, 2004; Cushion, 2007). As one sixth former said, ‘Suddenly the politicisation of youth looks unattractive to those who have called us apathetic for too long’ (*Guardian*, 22 March 2003, quoted in Smith, 2003).

Conclusion

To conclude, the case study enables us to glimpse a much more complex and dynamic picture of participation that cuts right across the simplistic model that participation *per se* is desirable, and which can be modelled through teaching and learning in secondary school classrooms. The case study suggests that a failing school which had been reopened for two years was improving (and described as such in its 2003 Ofsted report) in part because it was acknowledging young people’s awareness of the complexities, emotions and contradictions of participation. It did this through the engagement of senior managers, staff and pupils in those complexities, emotions and contradictions.

This is very different from instrumental participation that uncouples the political challenge from moral decision-making, and is ‘done’ by staff to pupils. Of course we want pupils to participate in their learning, but if that alone is the prevailing and uncritical concept of participation, it will surely lead to a depoliticized dutiful citizenship, a far cry from the interwoven political, moral and social dimensions of Citizenship found in the Crick Report. In turn, this may lead to a widening gulf between school and pupil understanding of participation, bearing in mind the degree and variety of young peoples’ activism outside school and the complexity of moral decision-making this must involve (Banaji, 2008). It is not unreasonable to suppose that such a gulf might

ultimately begin to impact on any one school's sustained improvement through a degree of pupil disaffection; however, this would require further independent research, particularly as Ofsted school reports and its recent report on 12 outstanding schools (Ofsted, 2009) are so instrumental in their approach.

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The Management and Impact of a Student Led Iraq War Protest in a Fresh Start School

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A student led Iraq war protest in a Fresh Start school provides a case study for examining the relationship between political literacy and institutional change. Pragmatic and creative management of the protest encourages a democratic problem-solving process, which contributes to mutual respect and sustained trust between pupils, and staff and pupils. There is evidence to suggest that this democratic experience within the school has the potential to bring a democratic problem solving ethos into the classroom, where learning may increasingly become characterized by individuals achieving autonomy with and for each other.

Keywords: political literacy; school protest; citizenship; democracy.

Introduction

I visit School H on a regular basis as a PGCE tutor and happened to be in on Friday 21 March 2003. This date is significant as it was five days after the Government had decided to send troops to Iraq and it was the day before the largest anti-war demonstration in London. At morning break, a group of students, including a number of Muslims, decided that they were going to protest against the war. They had planned to get as many students together as possible and remain on the school playground at the end of break. The rumour was that they intended to take their protest to the school gates, with every potential for a riot with pro-war protestors and hangers-on at lunch time.

In consultation with senior staff the Head decided that this was the opportunity to capitalize on all the work that had gone into establishing the school council as the pupil voice. She convened a meeting of the school council and those involved in organizing the demonstration. They talked about the effect of such a demonstration on the whole school. The key question discussed was; 'Who are we trying to influence?' The discussion developed along the lines that a protest at the gate would come to the attention of the local

residents but a more appropriate audience would be the local member of parliament (MP) and the Prime Minister.

It was agreed that a much more effective way of protesting would be for those for and those against the war to write and sign a letter to go to the local MP and to the Prime Minister. Instead of a protest at the school gate there would be a two minute vigil when the bell rang two minutes early at the end of the school day. Those not wishing to participate could leave school, everyone else would return to their form room, followed by a signing of whichever letter students felt they wanted to sign. The Head had told the organizers of the protest and the school council that these were *their* letters and she gave them time off lessons, following the school council meeting, to draft the letters. The Head explained the school council decisions to year assemblies and Year Managers ensured that all groups were clear about what was going to happen at the end of school and why. In turn, the Head, on behalf of the school, made it clear to all that she was going to write to the Prime Minister asking him to respond to the way in which pupils had conducted themselves as democratic citizens. This letter was to be published in the school newsletter, along with the reply and the two protest letters sent, plus a reply from the local MP. The Head was anxious to affirm the students' approach publicly.

At the end of the school day fewer than ten pupils left the school building. About four fifths of pupils signed the letter against the war, the rest signed the letter for. Two pupils involved in organizing the protest at the school gate were not ready to accept the agreed plan of action at the end of the school council meeting in the morning. The Head excluded these pupils for the day.

This scenario provides us with an example of what Crick and Porter (1978) describe as the 'unpredictable inconveniences of action and participation' which we 'have to tolerate if we want citizens' cited in Maitles and Deuchar (2003, p. 11). It also provides us with evidence of the considerable interest in single issue politics amongst school students. Maitles and Deuchar's study of Scottish primary 7 pupils identified strongly held views for and against the Iraq war, and strong views about the right to, and effectiveness of protesting.

The scenario undoubtedly highlighted the challenge to schools posed particularly by a war, which divided public opinion and still does a year later. Within twenty miles of School H pupils had left school and joined a major city centre anti-war protest. Head teachers stated publicly that these pupils would be marked down as truanting. The contentious single issue of the war posed a moment of truth for political literacy: could the need for pupils to express views be accommodated within the democratic structures of a school, thereby providing a natural development of their understanding of society?

As a failing school which had been closed and reopened with a fresh start, the protest had wider implications for School H, which is an 11–16 non-selective upper school in a selective area with 35 per cent of pupils entitled to free school meals and about 38 per cent with special educational needs. The results are below average but are improving, with the proportion of students gaining five grade C's or better at GCSE rising from 20 per cent in 2002 to 30 per cent in 2003. More than half the pupils are from an ethnic minority with about 30 per cent British Asian.

Background

How School H handled the protest provides us with an ideal opportunity to look at the relationship between democratic structures, values, and teaching and learning. That there is such a relationship is premised on the fact that the leadership of a school would not take the risk of managing a student war protest unless it held a firm conviction that developing democratic structures impacted on school values and, in turn, the quality of teaching and learning. However, before looking at any empirical evidence, we need to underpin such a premise with some theoretical considerations of the process of developing democratic autonomy within the educational context.

Political literacy, as defined in the Crick Report, involves children:

Learning how to make themselves effective in public life through knowledge, skills and values. Political literacy is wider than political knowledge alone. It encompasses preparation for conflict resolution and decision-making in relation to the economic and social problems of the day.

(Advisory Group on Citizenship, 1998, p. 13, para. 211)

Such active citizenship takes us beyond the liberal autonomy of those such as R. S. Peters, which characterized the mid-twentieth century:

It is therefore legitimate, and in each person's interest, to acquire the capacity to choose and sustain the most desirable way of life for themselves,

subject only to the requirement to respect the rights of others to do likewise.

(Wringe, 1997, p. 115)

Political literacy also takes us beyond the communitarian model of selfhood, such as that put forward by McIntyre (1981) and Sandel (1982). Both argue that our selfhood is constituted by our social context and the values of our community. However, Wringe (1997) argues that if individual values have no other source than the community, it is unlikely that school communities will look for alternative ways of viewing the world. School H did recognize a range of views about the Iraq war and took the risk of engaging in conflictual values, involving aspects of conflict resolution and decision-making, rather than imposing an authoritarian stance on such protests.

The element of risk-taking is borne out by previous research into the concept of citizenship prevalent in a sample of primary schools (Mead, 2001). When asked in situ what being a citizen meant to them, a sample of primary teachers emphasized *belonging to a community*. This may reflect a more protective model of citizenship, associated with preserving freedoms within the local community, rather than the challenge of active citizenship represented by political literacy.

Maitles and Deuchar (2003) have demonstrated that Scottish primary pupils, when given the opportunity, are ready to engage in conflictual views about the Iraq war, including different views about the best way to voice arguments for and against. Pupils in School H were given the formal opportunity to voice conflicting opinions. It would seem that active citizenship may require the community of the school to step outside the safe parameters of protective citizenship.

Fundamental to such a process taking place is the school leadership's understanding of the impact of democratic structures on the quality of education within their school. Roker, Player and Coleman (1999) have produced evidence of the widespread involvement of young people in protesting, petitioning and letter writing in relation to single issue politics. Perceptive leaders, who know their pupils well enough to trust them, may see considerable educational advantage in acknowledging the pupil voice:

Many of the structures and processes which characterize effective schools, in meeting the learning needs of their students, align with democratic principles and practices.

(Dimmock, 1995, p. 165)

School leadership of this kind is looking for a process of autonomy which is neither of the liberal nor communitarian kind, but, rather, as Smith (1997) expresses it, a process in which 'freedom is to be found in what we do with and for each other on the public stage in reasoning, arguing, supporting,

challenging and confronting, as particular occasions require' (p. 128).

A second factor in the process of developing such autonomy will be values, and most significantly the relationship between pupil and teacher values. Previous research (Mead, 2004) has identified the inter-dependency of different sets of values held by individual teachers, which can be categorized as personal, institutional and subject values. The inter-dependency of these sets of values plays a significant part in the human development of the individual teacher, not least when sets of values may be in conflict. Do teachers feel confident and equipped to engage in the democratic process of achieving autonomy together with pupils? For pupils, there is a the potential for a significant shift in their relationship with staff, based on building trust in the school's democratic structures and the consistency of approach across the life of the school. The challenge of this situation is captured well by Tubelsky (1995) in his study of the democratizing of Russian schools when he states that, 'in the beginning children did not believe that conflicts among teachers and students could be resolved legally' (pp. 195–6).

Thirdly, the inter-dependency of pupils' and teachers' values in the process of achieving autonomy might lead to a qualitatively different experience of teaching and learning. There might be the potential for the curriculum to become the focus for problem-solving rather than the transmission of knowledge and understanding. Conflict resolution and decision-making about a student led Iraq war protest one Friday morning might, in fact, have a direct bearing on the truly educational process of achieving autonomy through questioning, doubting, judging and making up one's mind for oneself. Is this not at the heart of George Mead's and Lev Vygotsky's social constructivist theories of learning, and glimpsed in the learning and behaviour of the Scottish primary class, observed by Maitles and Deuchar (2003), who discussed controversial issues, including the Iraq war and forms of protest. The class teacher believed that:

Such discussion allows children to grow in confidence and to learn the skills of convincing other people about their opinions, while at the same time gaining a respect for other people's views. (p. 9)

This teacher also identified the development of transferable skills through pupils enhancing their skills in writing about controversial issues. Thirdly, they believed that discussing issues like the war and ways of protesting actually minimized indiscipline because pupils will be less frustrated at school:

A lot of your discipline problems are solved by allowing the children to voice their opinions because they at least feel they are important in the process. (ibid.)

So far I have tried to argue that a moment in time, like the Iraq war protest in School H, puts into sharp relief and tests the relationship between democratic school structures, pupils' and teachers' values, and teaching and learning. The process of political literacy, which enables individuals to achieve autonomy through conflict resolution and decision-making, is more likely to occur where democratic structures, values and teaching and learning are developing into an organic whole. The absence of this may be reflected in the fact that the majority of school councils surveyed by Taylor and Johnson (2002) gave pupils experience of procedural aspects of democracy but most councils did not contribute to institutional change. By contrast the relatively new school council (only in its second year) at School H played a strategic role in managing and developing the protest through that Friday.

We shall want to find out if the Iraq war protest at School H has made a contribution to a developing organic relationship between democratic structures, values and teaching and learning. As such, our task is nothing less than trying to establish whether or not political literacy can contribute to institutional change.

Methodology

The occurrence of a student Iraq war protest in a Fresh Start school provided an ideal case study for exploring the relationship between political literacy and institutional change.

An initial interview with the head teacher shortly after the protest enabled me to ascertain the sequence of events on the day of the protest, and gain a leadership overview of how the situation was handled. It was important to interview the assistant head responsible for pastoral care and staff development, as this teacher worked closely with the senior members of the school council on the day of the protest, but who also has had particular interest and oversight for developing the pupil voice. The interview took place some ten months after the event in order to gain insights into institutional development, particularly in relation to staff and pupil values and their impact on teaching and learning.

A group interview with six pupils representing the school council and form groups across years 8–11 took place eight months after the protest, and again was timed to set the protest in a context of a period when the pupil voice was being developed. Pupils were asked about how staff and pupils handled the protest, its influence on their understanding of citizenship and its impact on their learning. There was a 50 per cent return on a questionnaire sent to staff ten months after the protest who were teaching in the school at the time it occurred. Semi-structured questions invited staff to express how they felt the protest was handled, if and how it had influenced their values as teachers, and its impact on their teaching, if any.

Summary of the Findings

1. The data suggests that the protest, as an expression of political literacy, highlighted the balance between pragmatic and creative leadership, which may be a necessary feature of institutional change.
2. It would seem that the protest, as an authentic experience of political literacy may have the potential to challenge and develop the relationship between pupils' and teachers' values.
3. The protest as an authentic experience of political literacy may be a contributory factor in the development of collaborative and problem-solving learning.

Analysis and Discussion of Findings

1. The balance between pragmatic and creative leadership

For the head teacher the sequence of events was as much an exercise in containment and pragmatism as democracy. This is a Fresh Start school trying to build a new and positive reputation in the area. She admitted that the press would have swooped on any protest at the school gate as an opportunity to cast doubt on any fresh start. However, she also acknowledges that the rapid decision-making process she and the school went through on the morning of the protest actually exemplifies the reality of democracy: pragmatism, containment, compromise and conflict resolution.

The senior management at School H were able to talk confidently about the protest in the light of a much broader development of the pupil voice. The balance between the pragmatic and the creative is well expressed by the assistant head who saw that, 'the priority was to keep calm, but the main priority was to let the pupils have a voice':

First of all we wanted to stop a full riot or protest, or stop a protest but we did feel that the students had a point, especially as we are trying to foster a pupil voice and allow the pupils to have a say in what they do at school. That had begun with the school council and so the most appropriate thing to do, we felt, was to get the school council together, and particularly the most senior members in year 11 with whom the protest had started and we moved forward through a discussion with them.

A crucial part of balancing pragmatic and creative leadership is giving pupils the benefit of the doubt, always listening to them, but wanting them to listen to staff as well. Here lies the potential shift in the relationship between pupils' and teachers' values. The outcome would seem to be more authentically democratic, as described by the assistant head:

Certainly, the benefits of working it through properly were not only that we stopped a riot, but that the students actually believed that they had

come to the conclusion themselves, and I think they had. I don't think it was forced by us. They had the opportunity to give their voice and say what they felt, and on top, they had the opportunity to protest properly through a written letter, which is demonstrating good citizenship as well. That is the right and proper way to go about making a formal protest.

According to the assistant head, balancing the pragmatic and the creative may not be as risky as it seems, if you know your pupils well:

I think we knew the majority of the pupils involved in the protest well and we knew that these weren't pupils who would do something like this just for fun. We knew which pupils we could reason with and talk to and we believed that those pupils could win round the others, because they were central to the year group.

It is for these reasons that the assistant head described the protest as 'one moment in time you couldn't afford to lose':

If you want to improve a school you have got to have the pupils on board and once you have got that, then they will move things on themselves because they feel valued.

The pupil group interview did demonstrate an understanding of the pragmatic/creative balance and what they had learnt from it:

We weren't being told off or anything, it was a talk like any other assembly, and they weren't saying you must do this and that. They explained to us what was happening because most didn't know, people were saying different things, some people didn't know the reasons for and against the war, and were just going along with it, they didn't read the news, they didn't have the background information. (Pupil L)

The letter was probably a better idea than protesting because if you just went and protested outside in the playground no one is really going to take notice, but if you wrote a letter to the Prime Minister he would know and he did actually read them and replied to us. (Pupil D)

Pupil D went on to point out, pragmatically, that, had they protested at the school gates the locals may have thought that School H was, 'like the kind of school it was a few years ago, and they might think it was going back to its old self'.

The staff questionnaire confirms the balance between creative and pragmatic leadership. Some staff respondents, in the words of teacher A, tended to emphasize how the protest provided a 'meaningful and

constructive medium in which students could express themselves', while others emphasized its pragmatic nature:

I was relieved that a potentially dangerous and unpleasant situation was diffused. (Teacher D)

It was a way of controlling a situation that could have easily got out of hand. (Teacher F)

Teacher H saw it purely as a chance occurrence, unrelated to aspects of the pupil voice:

It all came about by chance. It was managed because students would have walked out of school and caused problems in the local area. The action taken pre-empted a walkout and therefore any bad publicity for the school.

In conclusion, the balance between creative and pragmatic leadership may express how pupils and teachers achieve democratic autonomy together.

2. The contribution of the protest to the relationship between pupils' and teachers' values

Pupils believed that mutual respect was a key value developed by the way in which the protest was handled. Contributing significantly to mutual respect across ethnic groups was the presentation in the assemblies of the two letters for and against the war as a *pupil* initiative. This generated respect for the leaders of the protest who got everyone thinking and respect for each person as they worked out their point of view. Finally, there was respect for the teachers because of 'the way they handled it, showing respect for everyone's views and without saying do it this or that way' (Pupil D).

When interviewed ten months after the protest, pupils were particularly aware of how fragile mutual respect can be and how necessary it is to build up trust which can sustain it. Senior managers' trust in the integrity of key leaders of the protest was wise because the debate about the validity of the war has continued and as one pupil said: 'teachers now have to understand that everyone is still going to have their own point of view, whether it's right or wrong'. The issue of the war has provided a unique focus for understanding how the values of mutual respect and trust underpin the democratic process of achieving autonomy together. One pupil is able to translate this aspect of political literacy into national terms:

Yes but the Government have got to listen and they didn't over the war, and it seemed like there were more people against it and many more people signed the letter against in this school. Tony Blair went and won it without any real communication between the citizens of England and him. There

were so many people who protested and were against the war and that is why people may not vote. (Pupil L)

Some staff respondents agreed with the overall view of the pupils that the protest had contributed to the relationship between pupils' and teachers' values. Mutual respect and trust seem evident in Teacher C's response: 'I really only chaired the debate in the tutor group and offered my own views'.

Two teachers felt that the protest confirmed deeply held values:

My values as a teacher have always been to see both sides of an argument and then make decision based on the facts I have at my disposal. My hope is that students recognise that this is the way of approaching decision-making. (Teacher B)

No, my values as a teacher have not been changed. I am known for listening to both sides of a conflict, for working things out in a calm manner, for recognising good in even the most poorly behaved students. I don't hold grudges and I always believe tomorrow is another day. (Teacher E)

What both teachers express is the inter-dependence of pupils' and teachers' values, which, as I have discussed earlier, is fundamental to the process of achieving autonomy as citizens for and with each other. However, for the majority of staff and pupils, the protest was only one contributor to this process, which has to evolve in an organic way, permeating the life of the school. This was authenticated by those staff who either saw the protest as pragmatic, reflecting communitarian values, or who felt it conflicted with liberal values which would rather leave such issues at the school gate, because they might 'fuel tension between different sections of the school community' (Teacher H).

3. The contribution of the protest to teaching and learning

Can a protest, which seems to contribute to mutual respect and trust between pupils, and teachers and pupils, also contribute to the development of teaching and learning? For the pupils, the protest relates to teaching and learning through the experience of problem-solving:

To be a good citizen of the school is not to go out and just explode and skip school, just to make a point, but instead to talk or write a letter. (Pupil F)

In the same vein Pupil L believes that:

There will always be problems everywhere and there is always going to be an argument somewhere, but a good community will have all its citizens in it who

deal with problems so they perhaps won't happen again.

Pupil C, like Pupil L, is in Year 11 and perceives the changes in the school over the period of time including the protest, which have brought a problem-solving ethos into the classroom:

There used to be a gap between students' and teachers' relationships because we used to work against them rather than with them, but now we work with them so they consider our point of view more and we consider theirs and pull together.

When questioned in more depth about their learning experiences over the period including the protest, pupils are able to identify some key features of achieving autonomy as citizens together:

I think the atmosphere now is not to sit in that classroom and listen to your teacher; we now have to actually speak in lessons, as long as it doesn't get too overpowering and we can actually hear the teacher. Obviously we are speaking about points in our lesson so now it's more like speaking and listening than just writing. The best way is to learn by actually doing something, because you do it and see it from your view, and through your eyes you learn more. People want to learn more now. (Pupil I)

Just as pupils credited staff with a great deal of respect for the way they handled the protest, so in class the teacher's role seems to be given new value because it is based on enhanced recognition of the independence, maturity and responsibility of pupils:

We feel like a community, it doesn't feel like you're here just to be taught, you feel that many of the teachers don't just teach you, they like to help you to learn for yourself as well. (Pupil R)

There are strong echoes here of 'the freedom which is to be found in what we do with and for each other in reasoning, arguing and supporting' (Smith, 1997, p. 128), and which lies at the heart of the process of achieving autonomy together. That this is a two way process in the classroom, which enables teachers as well as pupils to develop, is clearly recognized by Pupil L:

The teachers say that they are not here to do it for themselves, they've already got the stuff, they're here to help us and I think a lot of the teachers are now seeing this and come to school to see pupils grow and be involved.

Confirmation of these pupil perceptions is to be found amongst staff responses to the question concerning the impact of the protest on their teaching:

Perhaps the protest reminded me to listen and respect pupils' opinions. At the end of the day they

are trying to make sense out of things and they often need our help. I ignore first assumptions and take their views at face value. (Teacher A)

Teacher B identifies the pursuit of truth as an educational ideal, which we would argue, is at the heart of achieving autonomy together:

The war and now the fallout from the war has provided a good deal of material for teaching – reference points for degrees of truth, for example.

Teacher E identifies that high expectations in learning are closely related to respecting pupils' social, cultural and religious background, factors which figured in the motivations of the protest leaders who did not want to be labelled 'bad Muslims':

I do think I have changed because I have learned a lot about cultures. Eid just passed me by. Now I must consider it and plan work around it. I want to wish my students a happy Eid and ask them about it on their return.

Conclusion

I think the school has improved, but I think that there is only so much that you can do to improve it as things get built on; for example, after the protest about the war we didn't just feel like children, we felt like responsible people who have their views heard and are not just silenced. (Pupil D)

No neat formulaic approach to school improvement from Pupil D, but instead a genuine expression of the problem-solving process whereby individuals working together achieve autonomy with and for each other. We have briefly glimpsed in this study that when senior management seize the opportunity for such a process to develop through a war protest, it has the potential to challenge and develop the relationship between pupils' and teachers' values; in turn the development of mutual respect and sustained trust can contribute to teaching and learning, characterized by collaborative problem-solving, involving listening and responding to a range of opinions. To sum up, Pupil D reminds us that institutional change is a gradual process, and one, which, if it is to be authentic and enduring, will reflect the democratic process of achieving autonomy together.

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